MAY 1, 1961

THE UNITED CHURCH

OBSERVER

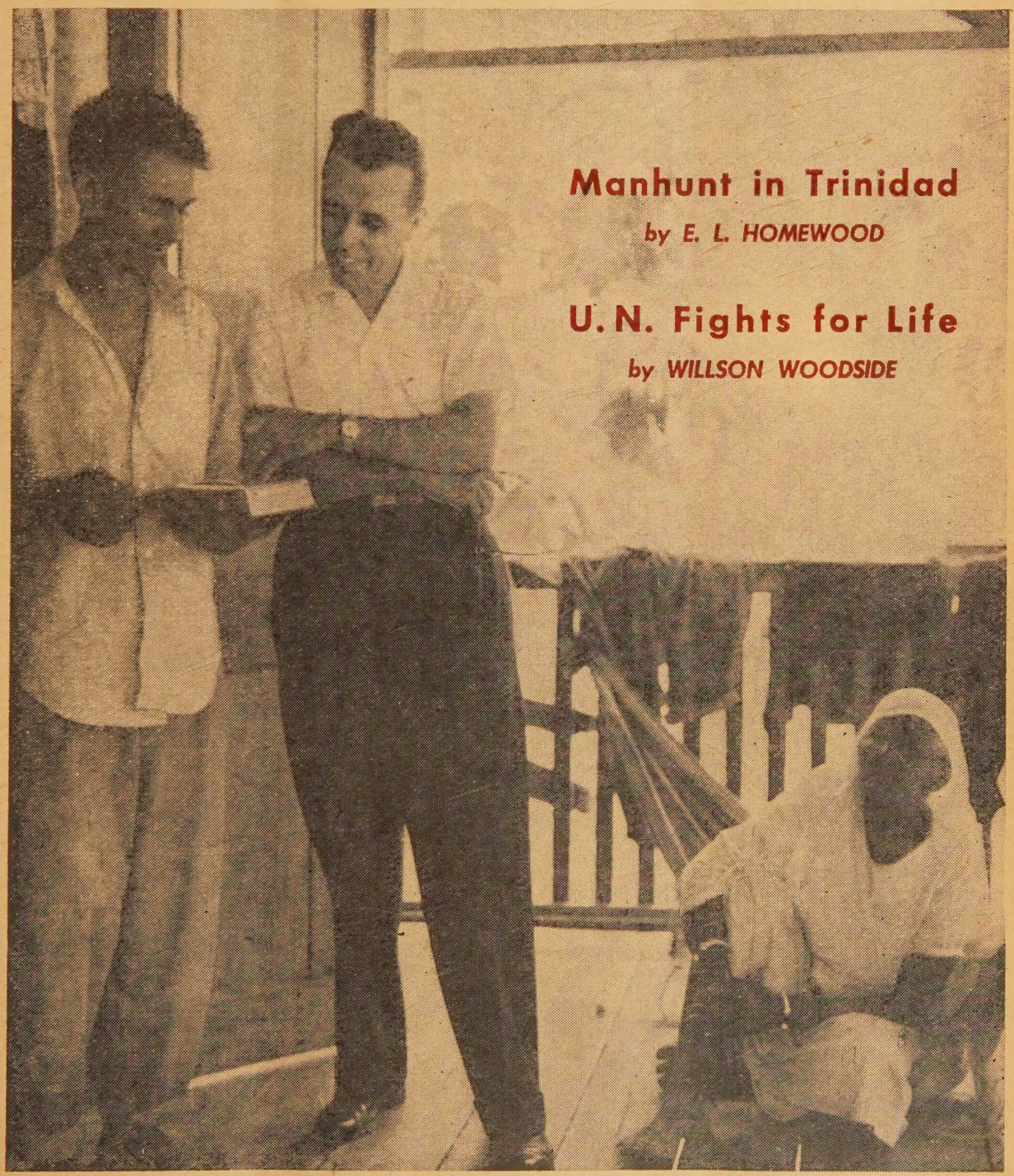
PACIFIC SCHOOL OF RELIGION

Manhunt in Trinidad

by E. L. HOMEWOOD

U. N. Fights for Life

by WILLSON WOODSIDE



Missionary Roy Jordison and Trinidad friends (see page 10)

photo by Homewood

Letters

A Wrong Impression

Dear Sir: Re "Zoom Town" — Fort Nelson, perhaps some people were left with the impression, as I was, that Fort Nelson has been neglected by the churches until the arrival of the United Church this year.

The Anglican Church has had students working in Fort Nelson during the last three summers and the Sunday school vans, for years, have held vacation Bible schools on the Alaska Highway. Although United Church ministers have only recently taken an interest in that town, an Anglican priest has ministered to the people as often as possible for a number of years; so has the bishop.

The Anglican church was built five years ago by a group of devoted laymen and women. The Anglican WA, with many United Church women as members, has also done a great deal of work. Last year, a vicarage was built and a deacon took up permanent residence. . .

The Roman Catholic and Christian Missionary Alliance Churches have also been effectively working for Christ. . . Last summer a Presbyterian student was working in Fort Nelson and their van held a Bible school. The Pentecostal Church also sent a minister. . .

. . . I agree heartily with the article that the Christian Church is not fully caring for her children.

Derek A. Collett-White,
Lennoxville, Que. Bishop's University.

Hopeful

Dear Sir: We lost our church by fire on Feb. 1, 1960. Since that time we have been pleased to receive offers of help from other churches and denominations. The local priest offered the use of his parish hall and our church school meets there. The Lutheran pastor offered the use of all his church facilities. As a result we utilize his sanctuary for worship services and for weddings and funerals. Other denominations, including the Anglican and Apostolic, have extended their sympathy and support. We appreciate this very much. We believe this to be a step toward church union. . .

Davidson, Sask. (Rev.) M. C. Newman.

Open to Question

Dear Sir: In spite of the fact that the words "parents (or sponsors)" appear in the directions to the minister in the baptismal service in the Book of Common Order, it is open to serious question whether this is sufficient grounds for stating that "there is, and will continue to be, a place for baptism of children of non-Christian parents for whom Christian sponsors will profess the faith and make promises. . ." Especially is this the case when the Committee on Christian Faith, presently studying this matter, has declared to the contrary. Normally, the word, "sponsors" in our service refers to the parents themselves. (See the subsection (11) Sponsors and Godparents in the Doctrine and Practice of Church Membership, p. 18.)

Lachine, Que. (Rev.) M. B. Jose.

"Dooley's got top attendance again this month . . . wish I knew what his secret is!"

For Faster Integration

Dear Sir: As a Bermudian Negro student at McGill University, may I commend you on your March cover story.

Historically, Bermuda is indebted to Methodism and especially to its Canadian affiliations. The Wesley Church of Hamilton was the first church to have its Sunday worship service broadcast on the local radio. This remains a commendable community service.

But the founding missionary zeal of John Stevenson seems to have been replaced by a policy of "laissez-faire." At present the secular world is integrating faster than the religious community. Wishing to see the races of Bermuda harmoniously united, I feel the Wesley Church could take a stand by integrating its segregated Sunday schools and choir, fusing both Negro and white congregations and through the medium of its broadcast, condemn segregation and preach the Gospel of Christ who did not appeal to "a gradual process of consciousness" and who was a revolutionary stressing immediate conversion.

Integration of the seating of the congregation was a step for which the Wesley church must be praised.

Montreal, Que. Allan T. Robinson.

MRA Enlightenment

Dear Sir: As an old lady and a member of the United Church, I was grieved by the letter from a group of theological students which stated that the study of what they call MRA "doctrine" is adverse to the United Church Christian Education programme. I cannot help but think they speak from ignorance of the subject.

Perhaps I can enlighten them.

The so-called doctrine of MRA is extremely simple and applicable to every man everywhere, irrespective of colour, race, or creed, "Thou shalt love the Lord thy God with all thy heart and thy neighbour as thyself." The MRA "doctrine" is simply this, that we set before us the absolute standards, i.e. — absolute honesty, absolute purity, absolute unselfishness, and absolute love, under the guidance and direction of God.

If the study of those principles, and methods of putting them into practice in their lives, is adverse to the teaching given our CGIT, our Hi-C's or YPU, then I think we are in the wrong. . .

Enderby, B.C. Mrs. S. E. Bennett.

Still News

Dear Sir: Re, "A New Deal for Prairie Indians." What a pity that, after 300 years of Indian-white contact on the prairies, a show of friendliness on the part of the whites is still news, of man bites dog impact.

Brandon, Man. Mrs. A. Silvries.

Twelve too young!

Dear Sir: I beg to quarrel with your answer — to a 12-year-old who asks whether he is too young to join the church. . .

Of course the decision was to be left to the ministers. But I presume your answer means that a child 12 years old is not too young to join the church. If I am right then I object to you referring to Mark 10 in support of your answer. . . . I submit that Mark 10 is entirely irrelevant. You surely would not equate bringing little ones to Jesus with formally joining the church. . .

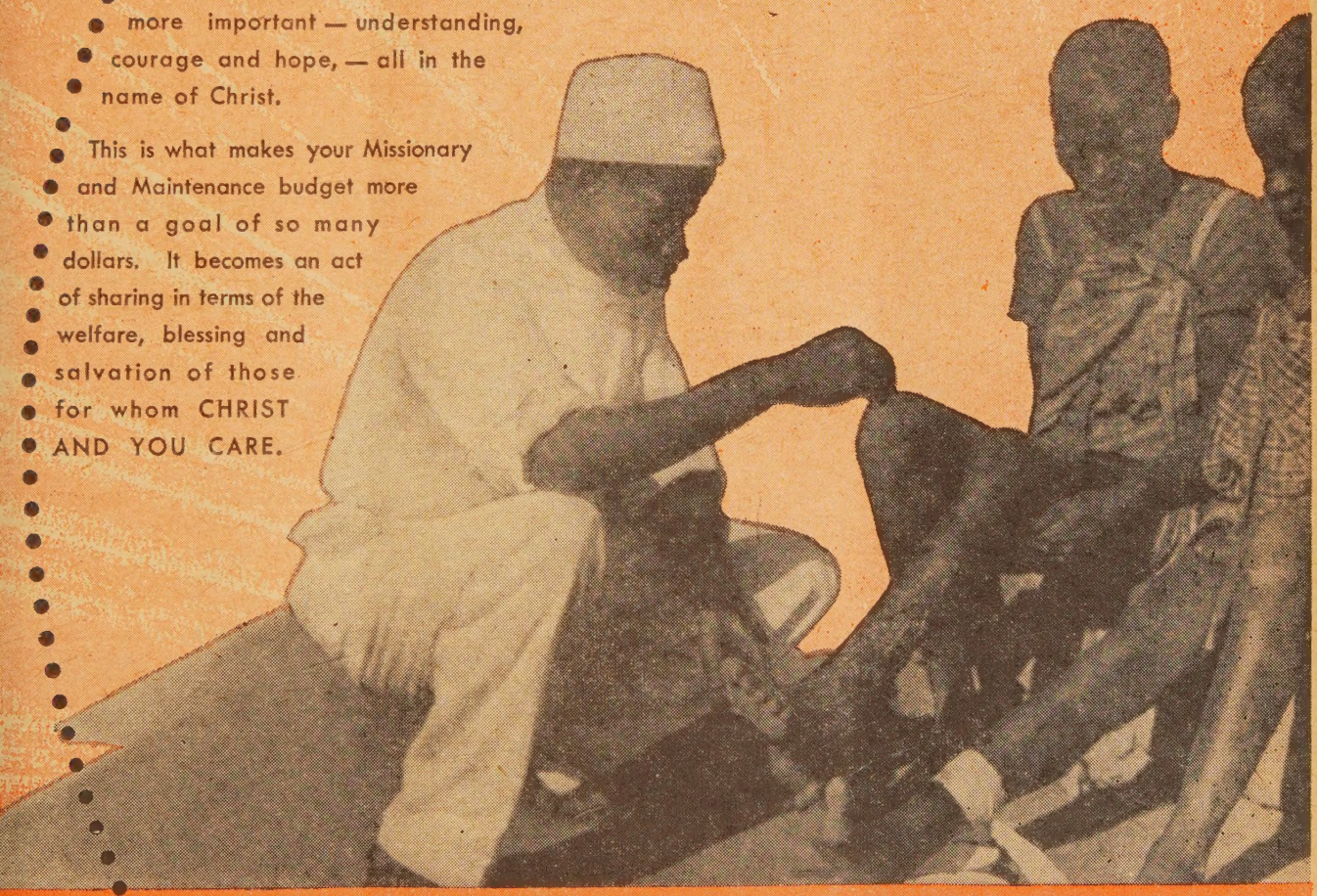
I suggest that children under 16 should be encouraged to keep on going to Sunday school and church and taught that joining the church is a serious matter that they should look forward to and prepare for. Bringing children to Jesus is a process of instruction and guidance

(*Continued on page* 4)

because someone cared...

A medical missionary's helper was able to treat a leper in a village leprosy centre in the Chissamba district, Angola, Africa. Actually, YOU WERE THERE! Through the skilled hands of the doctor's assistant you knelt before patient after patient. Yes, and you were at the same moment serving lepers in a dozen other places in Angola, in India and in Hong Kong. That is the wonder of the world mission! You make an investment in your local Missionary and Maintenance Fund and you find yourself on the opposite side of the earth. You bring relief from pain but you offer things even more important — understanding, courage and hope, — all in the name of Christ.

This is what makes your Missionary and Maintenance budget more than a goal of so many dollars. It becomes an act of sharing in terms of the welfare, blessing and salvation of those for whom CHRIST AND YOU CARE.



M&M

MISSIONARY & MAINTENANCE DEPARTMENT

THE UNITED CHURCH OF CANADA • 85 ST. CLAIR AVE. E., TORONTO

Letter from Hong Kong

This Is Jamie

Dear Sir: I thought your readers might be interested in seeing Jamie, who was mentioned in the March 1st article "Sweater Blitz on Hong Kong."

Only about a third of the sweaters came to St. Christopher's Home and they are still in constant demand as babies come in.

I would also like to express my appreciation to the Canadian church groups who have been mainly responsible for clothing the babies. I try my best to

Jamie, 1½ years, when he arrived at St. Christopher's Home suffering severe malnutrition and tubercular glands.

Jamie as he appeared three months later after proper feeding and care at the home, a happy and carefree baby.

acknowledge all parcels received but would like to add this so that all your readers might be aware of the great generosity of these groups across Canada.

At the present time we have 62 babies, over 40 having gone out for adoption.

We look forward to having a new building in the near future (given by Church World Service), when our numbers will be increased to 150. In a place like Hong Kong where a baby is born every five minutes, you can appreciate our difficulty in keeping up with this boom and the many unwanted babies.

Mrs. W. H. Tonge, Hong Kong.

by parents and church which is not fulfilled by receiving the child into church membership.

Waweig, N.B. R. H. Baxter.

Ed. The phrase "join the church" was not used by us. Baptized children are little members of the church.

Not for Burning!

Dear Sir: Re your correspondent who refers to the "Letters" page in **The Observer** as being "consistently offensive." He says from now on he will read other sections first. Then he tells us that when he comes to the "pharasaic gems," product of the "narrow, small minds," he expresses his disagreement by tossing the whole works into the fire.

The reverse is true with me. I first look for the cartoon; then read the Question Box; next, letters to the editor. It would be only after these I would toss the whole works into the fire, if I were so disposed. But I am not burning **The Observer.**

Kelwood, Man. A. J. M. Poole.

Dear Sir: I read **The Observer** from cover to cover, and I was somewhat startled by J. R. Matheson's blast at the letters. Personally, I get as much kick out of some of them as I do out of the cartoon.

I agree with him, however, that the "pharasaic gems" do not represent the United Church. I am very much afraid that our church and, I am sorry to add, our **Observer** seem to be giving way to the pressure of these up-and-coming modern days, and are following in the footsteps of the good priest and careful Levite and are "passing by on the other side" when it comes to such questions as the remarriage of divorcees, and the use of alcoholic beverages. After all, the criterion for the Christian is not "many good people" as stated in the letter box regarding remarriage of divorcees; but "Be ye perfect, even as your Father in heaven is perfect."

Elgin, Man. K. V. Bruce.

A Vast Difference

Dear Sir: Just finished reading a fine letter to **The Observer** from John Jenner, Chatham, Ont., and another in the same issue, March 15, entitled "Preachers Praise Pub Padre" by the Rev. William Briggs and the Rev. George Kilpatrick.

What a vast difference in the layman's point of view and the reverend gentlemen's defence of Mr. Packman.

To one who has had to live in a hotel sometimes, beer or liquor is the greatest curse in our Christian society. To drink it, offer it or accept it, is favouring its use. . .

Edmonton, Alta. Charles S. Barker.

Just a Little More Love

Dear Sir: Re the article "What are the chances for happiness in a mixed marriage?"

I am a Protestant married for 14 years to a Catholic, with three Catholic sons. Our marriage is about the craziest mixed-up one you could think of, my husband and I differing in religion, nationality, language and family environment.

I agree wholly with the article including the part which says that mixed marriages are not to be recommended. Though a convinced Protestant myself, I fervently hope my sons will marry Catholic girls later on.

However, the article does not emphasize an all-important factor: presuming both parties care for each other and are sufficiently mature, mixed marriages can be successful if the religious issue is seriously considered *before* the wedding. As obvious as this seems to be, in too many mixed marriages surprisingly little attention is given to religion. One promises vaguely the children will be either this or that and the "losing" party only seems to start thinking at the moment of the first child's birh. The simplest thing to do is the best: to talk it over before the wedding, decide on one religion and stick to it.

My husband and I expected much trouble from religious issues. To this day not the slightest difficulty in that field has arisen. I supervise the children's religious upbringing (I know many Catholic prayers by heart) including confession, communion, church-going, etc. My husband, on his part, insists I do as I want in my religion and is always available to drive me to church, church meetings and bazaars.

I am sorry to have to agree with this article but somehow I think many mixed marriages are unhappy because of lack of mutual love and understanding. Religion is taken as an excuse to cover up factors in marital relations that would have led to unhappiness, anyway. It had served to bring out the partner's shortcomings; it is not the main cause of disrupture.

I write this as an encouragement to fiancés of mixed religion. They should know that in their case a little extra love and understanding is necessary. That's really all there is to it.

Ste. Therese, P.Q. Mrs. Margaret Gaudreau.

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Editor: A. C. Forrest

Managing Editor: E. L. Homewood

News Editor: Marjorie Macdonald

Editorial Assistant: Margaret Pryce

Business Manager: W. J. Bradshaw

dvertising Manager: J. C. Johnston

changes of address should be sent to the business offices: 299 Queen St. W., Toronto 2 B, Ont.

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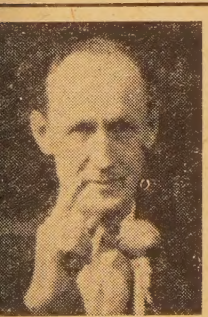

IN THE NEXT ISSUE

Alberta's Gerry Hutchinson
by ARTHUR ETTER

Martyrs of Erromanga
by KENNETH BAGNELL

Observations

WHEN MR. HOMEWOOD writes about Missionary Roy Jordison's churches, page 10, remember some of them look like this. Some services are held at 5 a.m. so the worshippers may get back to their labours in the sugar cane fields. "I've never been so happy in my life," is Mr. Jordison's reply to anyone who asks him how he likes his Trinidad work. "But he'll kill himself if he doesn't slow up," some of THE OBSERVER Tourists said after trying to follow him around his Trinidad parish last month.

* * * *

● THE WAG WHO MADE THE CRACK about the Seventh Day Absentists, who every Sunday pray "Give us our day in bed," might have been talking about the Swedish State Church, where almost everybody belongs, everyone approves, and few go. At least this is what the editor was told by Pastor Olle Gnospelius in the old Stockholm cathedral when he visited Sweden on his way to Russia some months ago. *See page* 8.

* * * *

● WHEN REPLIES to our questionnaire started coming in from all over Canada, we noted immediately that high on the list was "How can I make prayer more effective?" This was preferred sermon topic number one for readers of the American *This Week* when it analyzed replies to the same questionnaire.

WE HAD HEARD A GOOD SERMON from the Rev. Bruce McLeod on the subject some time ago, so we asked him to write a piece to appear in the same issue as the results of our questionnaire. Dr. McLeod is the nephew of the moderator, and son of the chairman of the church's Board of Finance. Clan McLeod has 26 ministers in The United Church of Canada. The Smiths have 44. *See page* 15.

* * * *

● YOU'LL BE SURPRISED we think, when you read the results from our recent questionnaire on sermon preferences. *See page* 7. Ministers may be divided in their opinions on the value of such surveys, but the results bear out what the professors in theological colleges have been telling us all along.

ANSWERING QUESTIONS the people aren't asking, is one of the oldest and most telling criticisms of the pulpit. Dr. Albert Butzer, a Presbyterian minister in Buffalo with a solid reputation on both sides of the border, says of a sermon-taste study he made of his Westminster congregation: "The sermons based on my survey increased our attendance at Wednesday night services by more than 50%!"

* * * *

● ONE NEWSPAPER REPORTER paid the Board of Evangelism and Social Service the supreme compliment last year when he commented, mouth and eyes wide-open, on Dr. Mutchmor's ability to sell his annual report for 50 cents: "Well, it's worth it." And *Command the Morning*, this year's 283 page report, is off the press. As usual it is crammed full of materials of tremendous value to every one who wants to be up-to-date on the church's mission in Canada.

Editorial

The Jews and Unitarians Attack

THE Jewish and Unitarian opponents of religious instruction in the schools have been stepping up the attack recently. They have had newspaper support, and have apparently interpreted restraint of Christian leaders as weakness. It appears now that they have pushed too hard, too far, too long.

Rabbi Feinberg charged some time ago that it was "an unjust political means fashioned by sincere men for a narrow sectarian end."

Professor J. R. Seeley of the Ethical Education Association said on a TV broadcast with thinly-veiled sarcasm that the churches had failed and "have no recourse but to capture the children willy-nilly through the schools." The Jewish Congress's Sydney Harris charged that Ontario's system is "denominational Protestantism."

These false and unfounded charges are, of course, ridiculous. There have been faults, freely admitted. They must be corrected and avoided in the future. But to suggest that the churches have exploited the situation for denominational ends is so much nonsense. There was some fear of denominational divisiveness 17 years ago, but as Dr. George Pidgeon says: "This fear has been offset by the churches coming together."

One thing has become apparent. The critics who have attacked some weak features of the present system are not really interested in improving it; they want it destroyed. Mr. Harris has admitted publicly that even if the features to which the Jews objected were removed, it would make no basic difference. They don't want religious instruction for themselves. And they don't want the rest of us to have it for our children, either.

To understand the Jewish point of view it is necessary to take a look at the aims of the Synagogue Council of America, and remember that Toronto Jews and Unitarians seem greatly enamoured with, and influenced by, the American doctrine of complete separation of church and state.

The Synagogue Council is opposed to:

The teaching of any doctrine of religion in the schools.

The use of any public school building for any religious purpose by any religious body.

The reading of the Bible, the singing of hymns, the observance of religious holidays, released time or dismissed time for religious education in other places. (That means a teacher mustn't tell the pupils that there are classes in the Presbyterian church after school.)

Sunday observance laws and religious questions on the census.

This is completely counter to our Canadian tradition of partnership between church and state.

Ontario law says that "No pupil in a public school shall be required to read or study in or from any religious book, or to join in any exercise of devotion or religion objected to by his parents or guardians." However, the law adds: "But within this limitation, pupils shall be allowed to receive such religious instruction as the parents or guardians may desire."

This is a good law. Children of non-Christian parents who desire it should be excused from such exercises or instruction without fuss or embarrassment. But most people believe that full-rounded education in a society where the majority of people profess Christianity should include elementary instruction in the Bible, and some introduction to a nation's religious traditions and culture. How else can we expect our children to understand their literature and history and social institutions?

Christian leaders should examine every criticism, meet if possible every objection of non-Christians, but we must not permit our educational system to be completely secularized.

What we should do now is get Roman Catholics and Protestants together, and representatives of other faiths too, if they will, to work out some objective course in comparative religions for the high schools.

DR. KEYSTON vs DR. KEENLEYSIDE

THE Canadian people should be grateful to Dr. J. E. Keyston, vice-chairman of the Defense Research Board, for his frank assessment of Dr. Hugh Keenleyside's Canadian National Committee for the Control of Radiation Hazards.

The public has been confused by the statements of nuclear scientists and the conflicting reports on the dangers of radiation. We have grown suspicious that too many advocates of unilateral disarmament and nuclear test bans are using distorted information to stimulate our fears, rather than facts to enlighten our minds.

Dr. Keyston has told Dr. Keenleyside: "It is crystal clear that in regard to the nuclear test issue the CNCRH represents a political pressure group dedicated to the closed-mind advocacy of a particular viewpoint. . . Any scientist giving you advice has to recognize that you will use only that fraction of it that suits CNCRH's purpose. This raises the prospect that a lot of data . . . will be unused, ignored or even may become distorted in application. . ."

The threat of nuclear war is staggering enough without exaggeration. The awfulness of the responsibility of those who have to plan our defense demands our most serious and sympathetic study and criticism of national defense policies. We resent anyone who would withhold information or distort facts, in order to panic us into some political action.

THE UNITED CHURCH
OBSERVER
MAY 1, 1961

me editorial findings

On What Sermons You Say You Like

EADERS of THE OBSERVER — or more precisely the readers who answered our questionnaire — ld rather hear a good sermon on ays to Increase Religious Faith," than ny other of a dozen subjects named. heir next choice (first with men veen 35 and 50) was, "How can I e the greatest contribution to life", the third was, "How can I make er more effective?"

t the very end they placed sermons immortality, death, judgment and . The only people much interested ermons on the after-life were men er 50, who put them third.

Vomen of all ages disavowed interest nmortality; so did older men. Why? don't know.

lder men in both Canada and the .A. put "Religious approach to inter- onal affairs," as their last choice. erican women put the "Religious roach to Social Problems" at the om. Canadian women put social blems in seventh place, and women er 35 in fourth place.

ur survey, published in the March ssue, was exactly the same as a stionnaire published in America's 12- ion circulation magazine, *This Week*. results were strikingly similar to rs.

HE OBSERVER would e preferred to reword e of the questions pre- ed by advertising execu- Willard Pleuther. For mple, "How can religion inate worry and ten- ?" was too Fifth Avenue us, and proved of little rest to our readers. We ected and received criti- ns for such questions. we thought it sufficiently ortant for comparison poses to make no ndments.

merican readers made same choice as Cana- ns for their top three, but slightly different order. ir main concern was prayer. And they indicated a little more interest in immortality, and less in international affairs than OBSERVER readers.

Mr. Pleuther, who has written a number of books on American church life, broke down *This Week* survey by denominations. We discovered a remarkable similarity in taste of OBSERVER readers and American Presbyterians.

For example, American readers put, "Happier families through religion," number four. But Presbyterians and OBSERVER readers placed "What the individual can do for world peace" in fourth place. Pleuther thought that was significant.

The only group of our questionnaire-fillers to differ appreciably from the mass in sermon tastes, were male readers 35 to 50. They put, "How to make the greatest contribution to life," at the top of the list; "How can I take religion into my business life," second; immortality third; and prayer at the very end.

This taking religion to business was at the bottom of the list for the general American populace, and 12th for Presbyterians, but fourth for Presbyterian men. Outside middle-aged and younger men, Canadians weren't much interested in applying religion to their daily work, either. We believe this is partly because many who filled in our questionnaire were housewives who no doubt think there is too much labour of love in their work, now.

It would be unwise to draw too many conclusions from such a sampling of opinion, but we agree with *This Week* that there is something here for ministers to think about, and regret we can't be more profound than that.

A quick reaction to this might indicate that United Church readers of this magazine are much more interested in matters of personal religious faith—with the exception of immortality—and not much interested in world affairs, social problems and applying their faith to things down at the plant.

But such a conclusion may be invalid. Remember it is sermons we are asking about.

One intelligent church-goer and sermon-taster looked at our results and said: "I'm interested in all these things. For example, I read a lot about international affairs. But frankly I don't think my minister knows any more about such things than I do. He does, or should know more about the Bible, about prayer, about things of the faith than I do. I wish he would preach more about them, and less about applying the Gospel in fields in which he is far from expert."

And a newspaperwoman who is a faithful Christian and very interested in her church told us: "I react much the same. When I go to church I want my minister to explain the Bible, the teachings of Jesus, and my faith and what the days of the church year mean. But I don't want him to lecture me, or tell me how to behave down at the office. He doesn't know anything about my problems there. I want him to help me understand my faith so I can handle my own problems at the office the way a Christian should." ●

	Observer Readers	U.S. Presbyterians
Ways to increase religious faith	1st	2nd
How can I make the greatest contribution in life?	2nd	3rd
How can I make prayer more effective?	3rd	1st
What the individual can do for world peace	4th	4th
Getting more religion through Bible reading	5th	7th
Happier families through religion	6th	6th
How can I take religion into my business life?	7th	12th
Religious approach to social problems	8th	8th
How can religion eliminate worry and tension?	9th	5th
Religious approach to international affairs	10th	13th
How can religion curb juvenile delinquency?	11th	11th
Immortality	12th	10th
Death, judgment, heaven and hell	13th	9th

What Has Happened to Sweden?

A delightful country . . . attractive people . . . great prosperity . . . but suicide, alcoholism and illegitimacy climb . . . nearly everyone is a church member . . . but they have stopped going to church . . . why?

SWEDEN is one of the most delightful countries in Europe. Its handsome, attractive people are enjoying great prosperity. There is almost no unemployment and security from the cradle to the grave.

Over 90% of the people belong to the church and pay their church taxes; but they stay away from it for years at a time. In the country villages there is still considerable piety, but in the cities the churches have become famous for their indifference.

Swedish people are almost all baptized and confirmed in the Lutheran state church. Yet statistics show their suicide rate has become one of the highest in Europe; their illegitimacy the highest; their alcoholism is high; their juvenile delinquency is said to be the worst on the continent.

Discouraged by Indifference

In other parts of Europe Protestant church ministers are discouraged by the indifference of their people, but in Denmark, Finland and West Germany they told me, "We're not as bad as in Sweden." Ministers are quite frank about it, but I didn't find any who had very sure answers.

One of the frankest is Pastor Olle Gnospelius, assistant in the great Stockholm cathedral where the Royal Family goes to church several times a year. (Other times they worship in the palace chapel.)

"Sweden is the most secularized state in Europe," Pastor Gnospelius says. "Our decline in religion started about 20 years ago and is getting worse." Yet Sweden is still noted for excellent overseas mission work.

"There's no hostility to the church," he says. "Just indifference. I'm welcome in every home in this parish. They say, 'Come on in pastor, and have a cup of coffee,' but they don't come to church."

Ask any normal young Swede about it and he seems amazed that any one would care. An attractive university student who was our guide told me, "It all depends who your friends are. If they go to church, maybe you go. We were all confirmed but confirmation doesn't mean much to a kid of 13." She was realistic, frank, and unabashed by the other statistics, too. "We have the worst suicide and illegitimacy rates in Europe," she smiled, and added, "maybe the worst in the whole world." Later I learned West Berlin, and Austria, another delightful country, have higher suicide rates.

Sweden has been on the sidelines in two wars and prospered. Cars pack the streets and the traffic jams are tremendous. Income taxes are high, starting at 25%. But education, medicine, subsidized housing, old age pensions make them economically secure. They claim to have socialism but have left most industry in private hands.

Pastor Gnospelius, who is politically and theologically conservative, thinks that the spiritual decline has stemmed from the race for material blessings. "There has been a heavy drive from socialism. Everyone wants a better standard of living, a better salary, a better car, a better TV, a better apartment. Thousands have big motor boats and cottages on the 24,000 islands in the archipelago," he says.

Another religious problem facing the Swedish church and preoccupying the clergy more than the low spiritual temperature of their people, is the division among the clergy. It is symbolized in the fight over ordination of women. Recently three bishops ordained women.

Divided Clergy

The clergy are divided on theology; conservatives and fundamentalists have leanings to high churchism and theological liberals have low church tastes.

Many younger pastors are conservatives, Mr. Gnospelius explained, and the country people back them up. The suburbs and the cities—if they can be persuaded to care—support the liberal, older and middle-aged men.

For example, in the Stockholm cathedral, the dean is theologically and politically liberal, in favour of ordaining women. He is a Social Democrat member of parliament being paid an extra $5,000 a year.

His youthful assistant told me he is a fundamentalist; he genuflexes frequently before the crucifix, and serves on the Stockholm city council as a conservative. He is opposed to ordination of women.

He says if there is a split, the group he belongs to will end up as a free Lutheran church, and the liberals will become the state church.

He says also, that the free churches of Sweden — Baptist, Methodist and others—although comprising only a very small percentage of the population, are about as strong as the 90% state church. On the edge of Stockholm there is a handsome new Methodist church. The state church, Gnospelius says, doesn't grow enough to need to build new churches; it has only put up three or four new buildings in the past 100 years.

A good many of the Methodists and others are still Lutherans, too, he admits. This, he says, doesn't bother him. "Why should it? They pay their taxes to us," he shrugged. Church taxes average about 50 cents per year on a hundred dollars of income.

Never Purge a Roll

"We never take members off our roll unless they ask for it," he says. "We believe we should challenge, but never judge. It would be a horrible thought to a Swedish pastor to judge or expel a member, even if he didn't come to church for 25 years."

Sweden has religious education in schools, a non-confessional instruction with moral and ethical objectives. A Jew may be excused Christian teaching if he takes instruction from a Rabbi.

Churchmen can't explain the suicide and illegitimacy statistics to their own satisfaction.

Gnospelius blames it a bit on the

An Interview

by A. C. FORREST

ctic life of modern Sweden. Some icides take place in the far north here the winter months are almost rpetually dark and cause depression. it he says most of it is among the rtyish crowd in the cities. Although he inks it will be another fifty years fore they know the answers to this oblem, he believes some of it is the sult of frustration in materialistic hibitions, plus the housing shortage.

Ninety-five per cent of Stockholm ople live in apartments. Fifty thou- nd Swedish families with the money pay the rent are still on the waiting ts for apartments.

He rejects the juvenile delinquency atistics and says they are exaggerated. egitimacy, he thinks, is partly due to e housing problem, and the fact that ople with children have priority for artments; but he says it comes chiefly m a breakdown in moral standards.

Traditionally Swedish custom — with urch approval — permitted betrothed uples to live together. In remote areas ere pastors were unable to visit during winter months, young couples with rental consent exchanged vows and ed together until the pastor was able formalize the union. This has some ect on modern Swedish customs.

Swedish people, the pastor says, have en opposed to the use of contracep- es, although recently these have been de available through automatic coin chines, introduced to help combat gitimacy.

Searching for a deeper reason, Pastor ospelius says that traditionally urch-going Sweden was prudish about . "Suddenly there has been a revolu- n. There has been a complete change attitude. Things that were taboo, are on the surface. But it will be fifty rs from now before we know what lly happened to turn the Swedes, who four hundred years were a great urch-going people, into the most ular, and some say most immoral ople in Europe." ●

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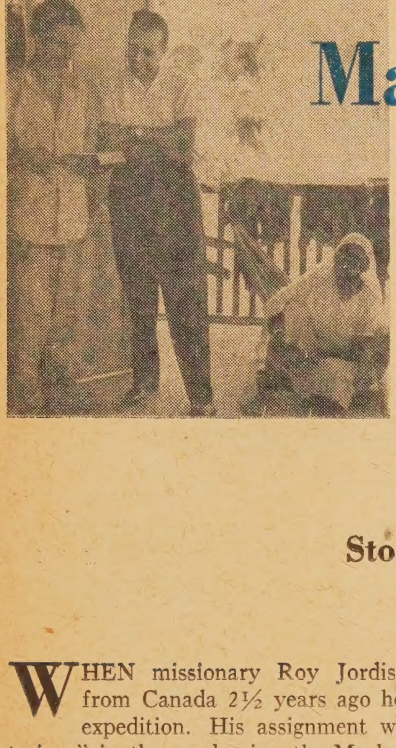

Manhunt in Trinidad

Canadian missionary Roy Jordison went looking for Presbyterians in the backwoods and was challenged by the mass of Moslems and Hindus

Story and photos by E. L. HOMEWOOD

WHEN missionary Roy Jordison arrived in Trinidad from Canada 2½ years ago he was sent on a hunting expedition. His assignment was to "look for Presbyterians" in the predominantly Moslem and Hindu southwest corner of the little island off the coast of South America. Trinidad church officials knew that many former members from northern centres had moved into the area to work.

The peninsula, rich in oil, lumber and coconuts, had long been neglected by the Trinidad Presbyterian Church. There was a church at Guapo, at the northern end of the area, and another struggling congregation of impoverished charcoal-makers at Salazar Trace. A survey had been made in Point Fortin, where the Rev. Roy Jordison and his family settled. But no one knew for sure how many Presbyterians there were.

Now, there are seven preaching points on Mr. Jordison's scattered field, and several palm-thatched open air temporary churches have been built. A new church was opened at Point Coco in March, when THE OBSERVER Tropics Tour was visiting Trinidad.

Non-Christians real challenge

And Mr. Jordison is now in the midst of what he calls "Operation Conversion of Moslems and Hindus".

"A few Presbyterians come out of hiding each month, usually stating that because we do not have church buildings they are not aware that there is a Presbyterian Church in the area," Mr. Jordison says. "But the real challenge is the large non-Christian community."

The former leader of the Moslems in Cedros, one of the larger towns in Mr. Jordison's charge, was converted to Christianity last year. After full instruction and preparation, 60-year-old Kassim Ali became Joseph Kassim Ali in baptism. His adult daughter and a Hindu couple who had previously explored both the Jehovah's Witness movement and Seventh-Day Adventism were baptized at the same service.

The couple, parents of five children, were married by Mr. Jordison a week later. This was one of the public testimonies of their acceptance of Christianity, for non-Christian couples often are not formally married although they may be faithful to each other and rear large families.

I met Mr. Ali and his son, Ian, in their Amber Shopping Centre, the largest general store in Cedros. Services were being kept ("we never 'hold' services in Trinidad, we always 'keep' them," Mr. Jordison told me) in Ali Gardens, a pavilion-like building behind the store.

Ian was the first in the family to join the church, followed by his older brother, Kydar. Almost a year before he was converted, Mr. Ali offered his buildings for services. Now as a Christian, he is being severely criticized by his Moslem customers, and some business has been lost to other stores.

"I've got to be prepared for that, for my new-found faith," he told me.

And at Cedros I also met the other young man who was baptized with Mr. Ali. Bhijan Bishwah, now known as Peter, was reading the Gospel of John when we called on him one hot, sticky morning. His Hindu mother squatted on a hammock in the corner of the verandah of their high-pillared house. (*see cover photo.*) Mr. Jordison prayed with the young barefooted convert as we stood on the verandah.

In fact, everywhere we went he prayed with the people, even Moslems and Hindus. Others who have visited him tell of seeing the coatless missionary, with a flapping black dickie attached to a clerical collar, doing the same thing. He wore a sport shirt and slacks during my visit.

We made dozens of stops. At Cap-de-Ville, five miles from Point Fortin, we looked at three lots the missionary is hoping to buy for a church building. He didn't have any idea where he was going to get the necessary $3,375, but he was making plans for starting work there.

Picnicking saves time

We went to the Cedros district hospital where Mr. Jordison visited one of his people, and we stopped to look at a Hindu temple. We drove to Icacos Point and Columbus Bay, at the extreme end of the island, to try to locate a family Mr. Jordison had been asked to visit. We stopped at a half-dozen homes and stores. And to make sure we didn't waste any time trying to find a place to eat, Mr. Jordison brought along a picnic lunch.

The people of St. Joseph's Island, in Ontario's Sault Ste. Marie area, will tell you that he was in the same sort of perpetual motion when he was their minister, before going to

ssionary Roy Jordison (left) with some members of one of his congregations outside their palm-thatched temporary church in Salazar Trace.

inidad in 1958. He served there after he was ordained in 54 at the age of 41. As a student he had spent summers minister on two Saskatchewan charges, one in Ontario, and Harrington Harbour, Labrador. He also spent two summers Fred Victor Mission in Toronto, and Dr. W. A. Hunnisett s he was one of the best assistants he ever had.

Mr. Jordison returned to school after discharge from the AF in 1946, completed Grade 13 and enrolled at Victoria llege. He was graduated from Vic in 1951, and in 1954 m Emmanuel College.

Before going overseas with the RCAF in 1941, he spent years in Brampton, Canada's flower town, as an apprentice wer and then as salesman with Dale Estates. He spent the t 21 years of his life on the family farm, seven miles from en Sound.

"I've never been so happy in my life as I am right now," . Jordison told one visitor as he showed him around his awling Trinidad misssion field.

The enthusiasm of the dark-complexioned missionary (who ld almost pass as a Trinidadian) and his wife, a former N nurse, brings results.

When the Cedros congregation celebrated its first anni- sary last year, it had 10 full communicant members and baptized adults on the roll. But there were many more iends" on the church roster. That's the first stage in the ee-roll system Mr. Jordison uses in the Moslem and Hindu a.

People who show interest and attend services are first ed as "friends". "They are in a sort of observation position. l there is no obligation on either side," Mr. Jordison told . "We can't pressure these people; we've got to let the

(*Over*)

A few members of Guapo congregation gather around Mr. Jordison outside their church, the only permanent building on the seven-point charge.

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Lord do his work in his time. From 'friends' they progress to baptized adherents, then to full membership."

One of the places with a large list of "friends" is Point Coco, where the new church was recently opened. Services were started there in 1959 at the invitation of a few Christians. But they were discontinued after a month because it was evident that a clash of services with the Church of the Open Bible was not in the best interests of a Christian witness to the Hindu population.

For nine months, the Presbyterians in Point Coco walked three miles to the nearest service. When services were resumed it was on Thursday nights, and attendance now ranges between 70 and 100.

The first two adults baptized were a Hindu couple who had lived together 20 years and had seven children. They were married four days later.

But the only person receiving communion in the whole Point Coco congregation was a woman who had been baptized as an infant in another place. She was received into full membership.

Withdrawal an advancement

The brief withdrawal from Point Coco was actually an advancement of the Christian work, for a week after services were discontinued there, they were started in the Syfoo Trace area of nearby Granville.

The work started with a miracle of healing. Mr. and Mr. Jordison spent a week's rest at Granville during their first Christmas in Trinidad. At one Moslem home they visited, Mr. Jordison prayed with the young mother who had been suffering for four months with a nervous condition that left her helpless for long periods.

At the first service a month later, she gave public witness to healing as a result of "having been prayed for in the name of Jesus of Nazareth." There's been no recurrence of the condition, and she is now assistant congregational secretary. Her husband is chairman of the local committee of managers.

A former Hindu, converted and baptized since the Granville work started, donated two building lots to the church. Early last year, one Presbyterian, one Roman Catholic and six Hindus went off into the forest to cut timbers to build a temporary church on the property.

"It was an unforgettable sight to see this largely Hindu group perspiring under the tropical sun in order to establish a Christian place of worship for themselves and their families," Mr. Jordison said.

A Moslem came to the rescue when the church was confronted with the problem of transporting the timbers to the church site. And he wouldn't accept payment for the job.

Mr. Jordison has had this sort of support from Moslems and Hindus throughout the peninsula. We had tea one hot day at the home of Myra Dolsingh in Fullerton Village. Her father is one of the leading Hindus of the community, and a number of "prayer flags" fluttered atop long bamboo poles outside the home. She is a graduate of the Presbyterian Church's Archibald Institute (supported by the Woman's Missionary Society) but she is a staunch Hindu. She welcomed Mr. Jordison warmly and said she was glad the church had come to her community.

And in Salazar Trace, one of the leading Hindus of the area walked in on Mr. Jordison's first meeting with the

Mr. Jordison (right) chats with Kassim Ali and son Ian, former Moslems, outside their general store.

managers. They were discussing a "stewardship purpose" campaign, and the missionary suggested that they send letters only to their own people. "Canvass everyone, Hindus included," the visitor interjected, and the committee heeded his advice. Fourteen of the 1 Hindu families responded; of the 3 possible contributors, 32 made pledges.

Salazar Trace is one of the older congregations in the Point Fortin - Cedro pastoral charge which was constituted on June 10, 1959. An elder from the Fyzabad congregation, about 15 miles away, started the frontier work there with a service on December 6, 1956. It was held in a timite (thatched-roofed) garage. Heavy rains destroyed the roof the next Easter, and the congregation was invited to worship in a combination rice-drying shed and cricket clubhouse

(*Continued on page 20*)

by WILLSON WOODSIDE*

The Soviet attempt to depose Hammarskjold and destroy the secretary-general's office threatens the life of the United Nations. One of Canada's foremost commentators on international affairs analyzes the situation

The U.N. Fights For Its Life

THE United Nations has been through crises before — Palestine, Korea, Suez and the Lebanon—and come out stronger than it went in. But this is a crisis of the UN itself.

The secretary-general has been attacked and repudiated by the Soviets before, and the UN secured a new and stronger secretary-general. But this time the Soviets insist that the office itself be abolished and replaced by a three-man board, with a built-in veto.

Optimism dispelled

It is no wonder, then, that on a recent visit to the United Nations I found the noise level in the delegates' lounge about half what it had been last fall, and encountered a sombre mood among leading officials of the secretariat. After Khruschchov departed in October, with a last wave of his shoe, there was a gradual recovery of confidence. It was said that the ebullient Soviet leader must realize that he had overdone things and had scarcely any support for his attack on Hammarskjold. The fury of the Soviet outburst following on the death of Lumumba, which went so far as to call Hammarskjold "a murderer, wiping the blood of the African leader off his hands with the UN flag," dispelled any lingering optimism.

This was, as Adlai Stevenson called it, a declaration of war against the UN. The General Assembly reconvened on March 7 in a depressed atmosphere, the opening speech by Nkrumah of Ghana being anything but a big occasion. The delegates were more interested to hear that the Soviets had refused to attend the secretary-general's lunch, because they didn't recognize him any more. The story was going around that the Soviets had 'phoned Nkrumah and asked if *he* couldn't give the lunch, so that they could come; but nobody was laughing at it.

For the first time people were asking seriously how long Hammarskjold could stay under such circumstances, how much abuse he could be expected to take, how he could work effectively if he did stay and when he might decide that he had done everything within his power and his usefulness to the Organization was ended? Suppose that the Soviets let it be known that if he would resign they would drop their demand for a three-man board and accept another secretary-general?

Little enthusiasm

This would almost certainly be an African or Asian, because that's where the votes are now and the Afro-Asians have taken up strongly Khrushchov's assertion that the West holds too many of the senior posts in the UN. An Indian seemed the most likely — although not Krishna Menon!—but enquiry in various quarters turned up little enthusiasm for the idea. It was generally thought that the secretary-general should come from a smaller country which is not itself a major policy-maker at the UN. This would greatly limit the field of outstanding men available; but would the Soviets accept an outstanding man? Would they not want an indecisive and anti-Western personality?

A tough-minded man

There is very real concern among those nations which have hoped for so much from the UN and given it strong backing as to how the UN will function while this squabble goes on, and whether they could tolerate such an outcome. But up in the top floors of the great glass Tower of Babel those who are closest to Mr. Hammarskjold and who know him best, depressed and tired though they may be, will not concede any likelihood of his yielding. It is very disappointing and unpleasant, yes, but he is a tough-minded man.

It is precisely because he understands what might happen to the United Nations if he were to quit now — not because no one else could do the job, but because the Soviets would not let anyone else do the job effectively—that he has determined to stay on. That is, of course, as long as the small, the

(*Continued on page 29*)

**Mr. Woodside is executive-secretary of the United Nations Association (Canada).*

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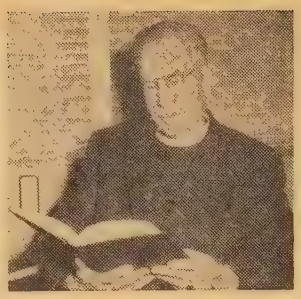

Dr. McLeod speaking

I HAVE just come back from a visit to an Ontario presbytery, its towns, villages, rural areas and churches. It had not been visited before by a moderator of the United Church. There are severe limits to the possibilities of places reached in the compass of moderatorial terms. Canada is a big country; and there are the regions beyond.

This was an inspiring experience and one to be remembered. There was no complaint about not having received a visit till now, but gratitude that a visit was now possible.

What a presbytery! We talk of the old days and the glory of them, and with reason. I doubt, however, that in this old established region in Ontario a presbytery has ever been any better, ministers or elders any better, congregations any better. We should give devout thanks for our great church and for the people in pulpit and pew who are standing *now* on the frontiers, in the old settled regions, and where the "gates of Zion lift up their heads on high," and "The King of Glory enters in."

I was guest in an old Ontario village home; five bedrooms, everything in the house shone, and in the "bleak mid-winter" it was as warm as toast. No palace could have afforded more comfort or quiet; no host or hostess been more regal or kind.

The great kitchen — large in itself as some city apartments—had many chairs, a great table, but one large rocking-chair. "That is where father sat when he was alive —the groove in the arm is where he struck his matches." It was a throne of venerability, dignity and wisdom. The gentle prerogatives of such chairs have meant much in the life of the nation, and are great sermons on the text, "Honour thy father and thy mother."

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Although every economy is being practised, the expenses of this nation-wide Mission are necessarily heavy. This work is entirely a venture of faith. The missioners have no guarantors or reserve funds, but are entirely depending upon God to open the hearts of Christian people in Canada to share with them the expenses involved. Although the collections are generous, they are nowhere near meeting the overall expenses.

Christian people are invited to send their gifts to the Mission to Canada, 227 Bloor Street East, Toronto 5, Ontario. Receipts will gladly be sent for tax purposes, and audited accounts will be available on request at the close of the Mission.

DOES PRAYER REALLY WORK?

by N. BRUCE McLEOD*

"Miss Watson . . . she told me to pray every day, and whatever I asked for I would get it. But it warn't so. I tried it. Once I got a fish-line, but no hooks. It warn't any good to me without hooks. I tried for the hooks three or four times, but somehow I couldn't make it work. By and by, one day, I asked Miss Watson to try for me, but she said I was a fool."

Mark Twain in The Adventures of Huckleberry Finn

MARK TWAIN declares that old Miss Watson and the Widow Douglas did their best with Huckleberry Finn, and one of the things they tried to teach him was to say his prayers.

But when Huck's experience led Miss Watson to tell him he was a fool without explaining why, you couldn't blame Huck for not making it out. It's what the words seem to say—

"Whatever you ask in my name I will do it. . ." (John 14: 13). This seems to be a great booster power from heaven, ours for the asking. So it's no surprise to see a book called *Pray Your Weight Away*; or magazine articles describing how plants that are prayed over grow faster than plants that are left alone; or newspaper columns by boxing champions modestly explaining that "The Lord was in my corner!"

"Whatever you ask. . ." The promise seems unlimited and in a continent which accounts for 97% of the world's consumption of aspirin tablets and tranquilizing pills, many take it at face value and pray hard and often for fish-hooks or whatever else seems necessary at the moment.

Promise too much

But Huck tried it and "it warn't so." It didn't work, that's all. And there are many who know how he felt. Maybe they've watched someone die of a dread disease in spite of fervent prayers; maybe they've prayed in vain that they might find work, or that some weakness might be taken away. "Whatever you ask, I will do it"? The testimony of many a tear-stained face and grief-laden heart is that it's just not so. The promise is too much.

Let no one give Huck and these others too glib an answer. But there's this to be said. The promise is not quite as free-wheeling as first appears. It only applies to whatever is asked "in my name." Someone has said it is as though a rich man gave you a blank cheque, with his name signed at the bottom. You could go to the bank and whatever amount of money you needed would be given you without question. But if the name isn't there, it's no use going near the bank.

And praying "in my name" means more than just tacking "through Jesus Christ our Lord" on the end. It means first that we pray not in isolation, talking up a private wire to a private God, but as one of that body of men and women who have all been baptized "into the name of Jesus Christ."

To pray in his name is, in a sense, to pray inside his name, consciously a member of that body which he uses in the world and which bears his name—the Body of Christ. What we ask for will be, as far as we can tell, what he would ask for in our position, what will tend to the growth of his Body in the place where we stand. "For Jesus' sake," we say at the end, meaning that if the prayer is granted it will be as if a gift had been given to him.

"Strengthen me," cried Bishop Ridley, before he was burned at the stake, "that I may manfully stand in the confession of thy faith." And it was granted. But for Jesus' sake, not Bishop Ridley's. The Body of Christ grew through that stake. Ridley died. He had prayed in Christ's name, inside his name, for his sake.

In His Spirit

The other thing that praying in the name of Jesus means is to pray in his spirit. At the end, someone heard the voice, "Father, if thou art willing, remove this cup from me; nevertheless not my will but thine, be done." And the listener looked and saw how "being in an agony he prayed more earnestly; and his sweat became like great drops of blood falling down upon the ground."

Maybe that's what prayer is really all about. It isn't the hauling in of some great power, like the sheet of a huge sail, to drive our little plans along, but keeping open our end of that channel through which God works. It's not the summoning of some servant upstairs to further our wills, to bring us fish-hooks, but offering ourselves—in faith if not in understanding — that his will might be done through us, whatever the cost in blood and sweat. Not God in our corner, but we in his.

Always an answer

And there will be an answer. For if there is a God at all he has a will for us in each and every situation. Huck got no fish-hooks; but maybe God thought he'd done enough fishing, which is answer indeed.

Harry Emerson Fosdick tells of Adoniram Judson, the great missionary, and how he wrote at the end of his life: "I never prayed sincerely and earnestly for anything but it came; at some time, somehow, in some shape, it came."

Huck might say that sounded just like Miss Watson. But not if he read how Judson prayed to gain entrance to India and was sent to Burma instead; how he prayed for the life of his sick wife, only to bury both her and his children; how he prayed for release from prison, only to lie for months in chains.

"Yet I was always answered," he said. And he could say it because he prayed in Jesus' name and for Jesus' sake. Behind every request was "nevertheless not my will but thine, be done."

God took him up on that. Judson's will was not done; God's was. It's the risk we take when we bow our heads. The risk God takes is that we won't risk it. . . ●

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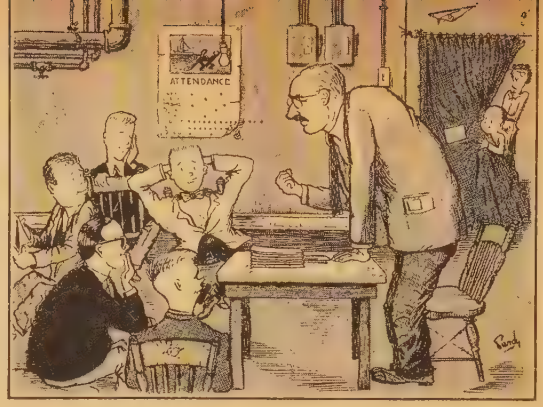
*Dr. McLeod is the minister of St. Stephens-on-the-Hill United Church, Lorne Park, Ont.

"It's not that I mind Fleebles driving our kids to Sunday school . . . but do they have to be so noisy about it?"



"The lesson this week is 'Blessed are the peacemakers,' and the first one speaking out of turn gets clobbered!"

"Have you noticed h increased since they

SUNDAY SCHOOL: Sound Investme

What's Happening in Your Sunday School

WHEN were you last at Sunday school? Do you have fond but distant memories? — spitballs, darts, loud singing, memory work, attendance campaigns, picnics. . . Sure your children go — or your grandchildren. But have you been to Sunday school, lately?

If it has been some time since you were at Sunday school, you might not recognize it today. There have been many changes—and more are coming up in the near future when something called the New Curriculum is established. The Sunday school may meet at a different time than when you attended. Class rooms and teachers are better equipped. The pupils talk back and ask questions—even teach the lesson on occasion. Sometimes the teacher brings information and insights to the class; at other times he is a humble learner. You can have an interesting experience if you take time out to chat with one of today's Sunday school scholars. Better still, drop around to your Sunday school for a visit.

The information on this page will help you take a look at your own local Sunday school. It will bring you up to date on some of the trends and challenges of today's Sunday church school.

1. The numbers are impressive. On an average Sunday, about 425,000 adults and youngsters are in Sunday church schools. There's been a steady increase in Sunday school enrolment over the past ten years. It's now about 750,000 in 5,300 schools.

2. Schools find that trained adult leadership is the clue to success. There are some 75,000 teachers and officers across Canada. One in every 13 adult members is at work in the Sunday school on any given Sunday. But only one in every 50 members belongs to a study group of fellow adults. In some places, "Bible" classes have little to do with biblical studies.

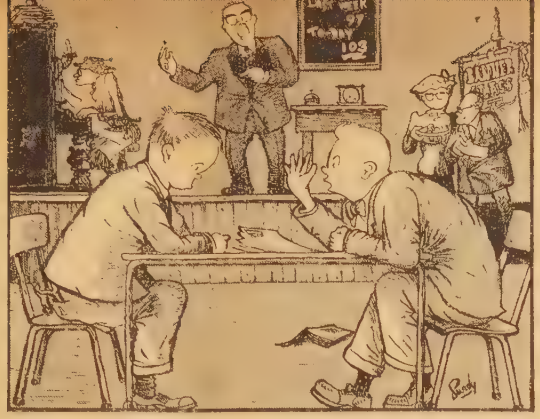
3. Sunday school is big business: money raised each year well over $2 million. Teaching materials take about a quarter of this, but many schools average no more than 1c per pupil per week for publications.

4. There's new interest in the Sunday church school, and some uneasiness. People want to know just what is going on. The take-home literature is being read more, criticized more. There's a demand for "solid teaching," but also an awareness that old-style, teacher-dominated classes may be a denial of real Christian relationship. "What is really being *learned* here?" seems just as important as the question, "What is being taught here?" The Purdy cartoons bring a wry smile because people have a new sensitivity for what Christian nurture could be — something more than an expensive old joke.

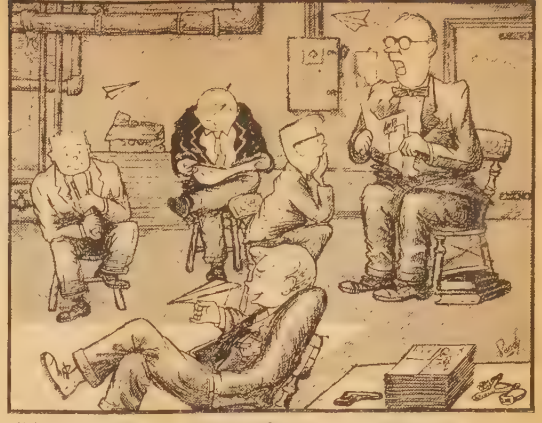
5. Through its General Council, the church as a whole has taken action. The Board of Christian Education has begun a four-year "Preparation Period" for New Curriculum. Current emphasis is on vows of baptism, *Remember We Promised.* During 1961-62 the emphasis will be on *The Message,* followed by *The Call* (1962-63) and *The Covenant* (1963-64). The Board of Publication launched *The Christian Home* magazine for parents last year, introduces new weekly papers this month, offers adult study book next year.

6. All across Canada writers are at work on new books for the Sunday school. About 1,500 people will

attendance has
rink down the



"I don't get much out of Sunday school either, but it seems to keep the big folks happy!"



"Wait'll we move up to the senior department . . . THEIR papers make terrific darts!"

r Expensive Old Joke?

by **Peter Gordon White** *and* **Wilbur K. Howard**

1. The 1960 record of professions of faith shows a rend downwards. "Our church is in danger of putting programme to get more money before the deeper piritual truths of the Christian gospel."

2. There is an assault on Sunday in most parts of anada in the interests of business, commercialized ports, entertainment and advertising.

3. The Sunday church school faces a teen-age oom. The fastest rate of increase in any five-year age roup is among the 15-19 year-olds. This is the difficult ge group for the church to keep.

4. An increase in Canadian population (from 952-9 there was a baby born every 70½ seconds) as meant an increase in the work of The United hurch of Canada and its teaching ministry.

5. There are more children and youth to be served y the Sunday church school. In 1941 those under 15 omprised 27.8% of the population; in 1956 this had isen to 32.4%. The trend continues upward.

6. It is difficult to get teachers needing help to take raining.

7. The Sunday church school has an increased esponsibility for the Christian Education of families. More Canadians are married; more are marrying ounger.

8. There is a resurgence of lay interest in theology.

9. There is a new hunger for an understanding and nowledge of the Bible.

10. The Sunday church school has a constantly hanging enrolment because of the increased mobility f Canadians. On an average every person in the ountry moves once every five years.

What's All This Talk About New Curriculum

For some years now people have been hearing rumours about "New Curriculum." The rumours are well founded. They come from a General Council decision.

Quite simply, the church wants a plan big enough, and imaginative enough to allow the Christian message to get through to people.

That message is the only "new" thing the church ever has. It's her good news of God's love in Jesus Christ.

There's a growing uneasiness that adults — even good church members — aren't quite sure what the gospel is. Many are quite *unsure* that it has any meaning for practical affairs and everyday living.

The Bible is still the world's best seller. Not many are read. Few are studied. For the man in the pew, the use of the Bible in worship is often empty, irrelevant. He feels shut out.

If adults are hazy about what they believe, there isn't much hope for the young. We can't give our children a faith we haven't got ourselves.

So the new "Sunday school" curriculum isn't starting with the Sunday school at all. It's starting with *you,* the adult church member.

Many congregations have made a beginning with a reminder of vows taken in the sacrament of baptism. ("Remember, we promised.") Parents are subscribing to *The Christian Home* monthly magazine. Several hundred adults are experimenting with the manuscript of a new and honest book about personal Christian faith. (Available for everyone less than a year from now.)

The hope: that by these and other means, during the next 30 months, adults of The United Church of Canada will honestly examine themselves and their calling as Christians in today's world.

If this happens, no church need beg for church school teachers. Concerned people will be ready to receive the teaching guides. (They'll be released for advance preparation, Spring 1964.) Then our children will be exposed to adults ready and able to share a spiritual adventure with them. The attractive new books they receive at Sunday church school will heighten zest for the adventure.

Given these conditions, a three year cycle of teaching could begin with: *God and His Purpose* (1964); *Jesus Christ and the Christian Life* (1965); *The*

• Communication Aid

Letter from London

By PHILIP BARRON

REACTIONS to the New English Bible New Testament have been almost 100% favourable in church circles, though much of the praise was qualified by minor reservations. The general opinion among church leaders seems to be that the long-awaited new version will be a tremendous aid to better communication between the church and the modern pagan. "Those whose task is to translate the Bible into the vernacular on the mission field will see it as a veritable gift of God," says Dr. H. Dakin, a Baptist. "Far less time will now have to be spent by the preacher and teacher in explaining what the text really means," comments the Rev. Stephen Winward.

The Rev. Dr. G. R. Beasley-Murray, another Baptist scholar, goes so far as to say that "if the *Old Testament* translation maintains the standard of this (N.T.), there will no longer be sufficient reason for the churches to continue using the Authorized (King James) Version." But the Rev. Robert Hood, vicar of an Anglican church in London, claimed that there were mistakes on nearly every page. "By calling Mary a girl instead of a virgin, they have broken one of the golden threads on which our Lord's sinlessness depends," he said in a sermon.

More temperate criticism came from some reviewers in secular newspapers, which gave considerable space to the subject. The new version of the Lord's Prayer, in particular, came under fire. *Would you teach this to your child?* asked a popular tabloid on its front page.

Veteran translator J. B. Phillips expresses the view that the new Bible will soon come into general use, though he points out that no one has yet had the chance to "live" with it—"the new version has been as closely shrouded in secrecy as an inter-continental ballistic missile, which indeed it may prove, in the spiritual sense, to be!"

Many scholars, naturally, point out what they consider to be errors or clumsy renderings. In some places, says Phillips, "the juxtaposition of words, some belonging to one century and some to another, betrays the fact that we are in the presence of translation."

The verdict of Professor W. Gordon Robinson, a Congregationalist, is that the translators have carried out their task "with sound, up-to-date scholarship, balanced judgment, deep devotion and rare insights."

From the much-respected Scotsman, William Barclay, comes this tribute: "We now have a weapon and a means of communication such as the Church has not possessed for centuries. It is our hope and prayer that neither sentiment nor obscurantism will hinder the Church from using to the full the great gift which she now receives."

Caistor Corners

By J. SHERIDAN BOLE

"CAST thy bread upon the waters: for thou shalt find it after many days." (Eccl. 11: 1)

There are many who come to the manse at the Corners. When I opened the door I saw a man standing on the steps, an old felt hat held in his hands, and I knew at once he was in need.

He was, he said, a carpenter working out from Toronto, and at the end of the day's work in a neighbouring town, he had discovered—and this was the cause of his present predicament — that his helper had stolen his purse from his coat pocket, and had disappeared. Consequently, he was without money and the gas tank of his car was empty. And he was far from home. "Would I lend him some money to buy enough gasoline to get back home?"

It was near the end of the month, and consequently I was penniless myself. I went to my wife in the kitchen.

"You don't happen to have three dollars?" I asked her. It was an assertion made with a rising inflection. Then I explained. She saw her new hat disappearing, but she gave me the three dollars.

I returned to my man in the hallway and handed him the money.

• Debts and Debtors

"Will you give me your address?" he asked. I did.

"Now, I will give you mine," he continued, and he wrote on an old envelope an address on Queen St. W., Toronto, and gave it to me with a promise that he would return my loan.

As he went down the steps I had the comfortable feeling that the preacher of old would have looked commendingly on my act. I had cast my bread — or my wife's new hat — on the waters.

The months passed with no sign of my money being returned.

Sometimes I take a swift run down to Toronto to pay my debts and to see how things are going around the church's Publishing House on Queen St. W. The morning was bitterly cold, and having attended to my business I hurried to my car parked nearby.

Surely not! Yes, a flat tire! Now, my doctor has warned me against any heavy work, especially with my hands, but the tire had to be changed. I had scarcely begun the operation when a passerby on the street saw my situation. He stopped.

"Can I help? I'll do that for you," he offered. And he took over, removed the flat tire and replaced it with the spare.

As he worked, some strange intuition caused me to look about and I saw to my astonishment that I was parked at the exact address given to me by my friend who had run out of gas!

"Could it be . . . by some strange coincidence?" I looked at my helper. No! Indeed no! It was not the man. When he had finished, I was so grateful I offered him some money.

"No! No!" he refused, brushing it aside. Then he saluted me with a wave of his hand, and swung off down the street. That was like the smile of God lighting up the whole world.

"Well, well," I said to myself, looking after him. "This is once I have been helped, for all the times I have helped others in distress!"

As I drove back to the Corners, I continued to talk to myself. "How often," I said, "God pays us back in a roundabout way! This man discharged

Philip Barron

Rev. J. S. Bole

Rev. J. A. Davidson

Mrs. E. McKim

• Fundamental Problem • Old Order Changeth

ne debt of another."

"Yes, I suppose we are all, in a sense, ebtors on this earth of ours. I, myself, m a debtor."

I may have been thinking of the three ollars I still owed my wife.

Ad Lib

y J. A. DAVIDSON

N one of his essays, Paul Tillich contends that "the problem of the acraments is a decisive one if rotestantism is to come to its full ealization." And then he warns, "It is airly evident that the Protestant sacraents are disappearing."

There may be some extravagance in is, but Tillich does rightly point to ne need for sacramental recovery in the rotestant Churches. There are, of ourse, some signs of sacramental reabilitation in Protestantism today, and is foolish to underestimate their ignificance. But much, perhaps most, f our current concern for the sacraents seems merely an expression of rather shallow "worship enrichment" mpulse which is more a matter of enteel aestheticism than of deep devoional concern.

Sacramental recovery in Protestantism ust not be sought in the mere aping of ne sacramental perspectives and pracices of any of the Catholicisms. Tillich imself has warned, "Protestant thinkng about sacraments must not revert to magical sacramentalism, such as has een preserved by Catholicism down o our own time." But, on the other and, we must not be so prickly in our rotestantism that we come to feel that e have nothing important to learn rom the Catholicisms. Daniel Jenkins, he English Congregationalist theologian, n a discussion of the sacraments warned gainst "the twin dangers of superstition nd trivialization": we Protestants are ot in much danger of sacramental uperstition, but we are menaced by our endency to trivialize the sacraments.

We must never come to think of ermon and Sacrament as being in a state of opposition. The relation between them is one of mutual support and completion. Sermon and Sacrament protect and guarantee one another, and it is heresy to put them asunder.

The Sacrament of the Lord's Supper can help keep the Sermon truly the Sermon, can help prevent its being torn from the total "Word", secularized and trivialized and made into a merely edifying address. When Sermon and Sacrament are held closely together the danger of the Sermon being perverted by secular values is greatly cut down. And, on the other hand, the Sermon can keep the Sacraments from falling into a vague mysticism which is almost devoid of content and which flirts with the magical.

We must not degrade the Sermon by neglect or carelessness or trivialization. We must not degrade Baptism by treating it as merely a bit of pious baby-worship; we must not degrade the Lord's Supper by treating it as a bit of esoteric cultism or an extra occasionally to be tacked on the end of a service of worship.

Sacramental recovery and the rehabilitation of the sermon are two aspects of the same problem, one of the fundamental problems of Protestantism in our time.

Dateline: Newfoundland

By ELEANOR McKIM

THERE is much new in Newfoundland since we left the province three years ago. Some things have been added and some taken away.

The Americans have gone. The big Pepperall Air Base is empty and still. The air is no longer filled with streaking jets. The USAF broadcasting band is blank. A few people I know have changed jobs. One or two are jobless. To the citizens of St. John's there must be other repercussions, but I'm not aware of them. There is not much talk about it among the people, though the fate of the buildings and equipment is frequently discussed in the news.

There has been a complete change-over in the United Church ministers of the city. Some have shifted positions; some have left the province; others have come in; some — sadly — have passed away. Unchanged only is Miss Stella Burry, deaconess, who is as much a part of St. John's as Cabot Tower. A new congregation, manse and minister have been added to the city and a new church is in the building. This makes five city churches and two suburban charges.

The evening service is fading. Afternoon Sunday schools hold about the same strength as formerly. The new women's organization appears to be getting a sympathetic hearing though there are the usual nostalgic backward looks.

When we were here before there were Anglicans, Roman Catholics, Salvation Army, Presbyterians, Adventists and one or two of the Pentecostal sects. The Baptists came in just before we left. Now there are Lutherans, Mormons, Christian Scientists and a variety of Pentecostalists. This will probably, as my grandmother used to say, play hob with the denominational system of education.

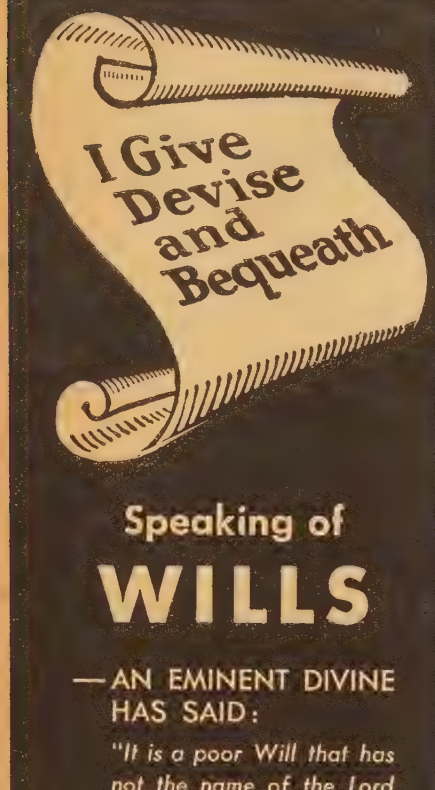
Concerts and movies no longer open with the Ode to Newfoundland, though school speech nights do. I don't know if there is any official rule about this. One hears the Ode sometimes but usually "The Queen" is used. It used to be both.

People are drinking coffee instead of tea. In 1952 it wasn't worth brewing a pot of coffee for guests. Everyone liked tea — and it was good tea. The other night, out of 17 guests, 10 chose to drink coffee. Church and other organizations are sponsoring morning coffees as projects as well as the usual afternoon tea.

Now I hear the evening meal more often referred to as "supper." It used to be "tea." Supper was something you served at the end of the evening.

There is a new surge of concern in education, a feeling of sharp urgency. The Smallwood government has underwritten education to the point where any Newfoundland boy or girl, no matter how remote or how poor his home may

(Over)



Speaking of

WILLS

— AN EMINENT DIVINE HAS SAID:

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be, can get it. The churches are being spurred into providing the leadership—by both the fast-pacing government and the population explosion. Recently the United Church suffered a blow in the death of Harold Pollard, one of our ablest, best informed and dedicated leaders. New schools of all denominations (Roman Catholic, Anglican, Salvation Army, United Church) are springing up like mushrooms, not only in St. John's but all over the province.

Unchanged are the people. Oh, they are struggling to find their feet in the Canadian picture, to adapt their thinking to North America, but they are the same warm, witty, whimsical folk as always.

When I asked a friend the other day if she planned to accompany her husband on a business trip to Montreal she replied, "I'm not sure now, I think I will, but if I'd been there and back I wouldn't go!"

If you think that is an illogical statement—that's what it isn't. ●

MANHUNT

(*Continued from page* 12)

owned by the local Hindu educator. Services were held there and in the rebuilt garage at 7 a.m. each Sunday until Mr. Jordison's arrival. Now an open-sided temporary church building has been erected.

The potential of the area was brought to light in a survey made in 1957 under the supervision of the Rev. J. C. Thompson, now Bible Society secretary in London, Ont. As a missionary-at-large he toured the area with a mobile unit, showing films and preaching. The children of Salazar Trace still remember the Christmas he presented them with old Christmas cards from Canada.

Although the Point Fortin - Cedros charge is less than two years old, it had its beginnings almost 37 years ago. The Guapo congregation has been developing since 1924 when it was served as a mission station by Dr. Scrimgeour, Dr. Kemp, Dr. V. B. Walls and other Canadian missionaries engaged mainly in educational work.

The first timite building became so weather beaten that worshippers had to flee to other shelter when rain came or they would have been mired in the mud. In 1927 a young contractor, Daniel Ghouralal, built the present church at his own expense and gave it to Trinidad Presbytery. He also donated the organ now in use.

Eager Point Fortin Presbyterians made their way to Guapo for services for five or six years. The Rev. Cyrcil Beharry, then minister at Fyzabad, conducted weekly prayer meetings in the Church of the Nazarene for about six months then moved to the Methodist Church. When Mr. Jordison arrived, arrangements were made to hold a 9:30 a.m. Sunday service and a weekly prayer meeting in the Methodist building.

There were 75 known Presbyterians under the church's pastoral care at that time. Last year there were over 460 on the rolls.

Educational role praised

"This pastoral charge is exceedingly conscious of its connection with the coming of a Maritime Canadian to Trinidad in 1868 to work among people who were not hearing the gospel in their own tongue," Mr. Jordison said. "Praises for the life of John Morton, and others who followed in educational evangelism to sugar cane workers from India, are still being sung by their descendents in this oil-gushing area — often by those who have not yet embraced Christianity. As a result of receiving an education, the economic lot of these people has been greatly improved, and their advancement in all walks of life is recognized.

"Even though the church was late in coming to this area, the Lord had not left himself without a witness during the past 30 years," Mr. Jordison said. "The layman who introduced me to the area was a retired oil company employee. His solid Christian witness had the blessed effect of 'oiling the machinery' for the quick establishment of the church when the time came to talk to the oil companies about land requirements and other matters."

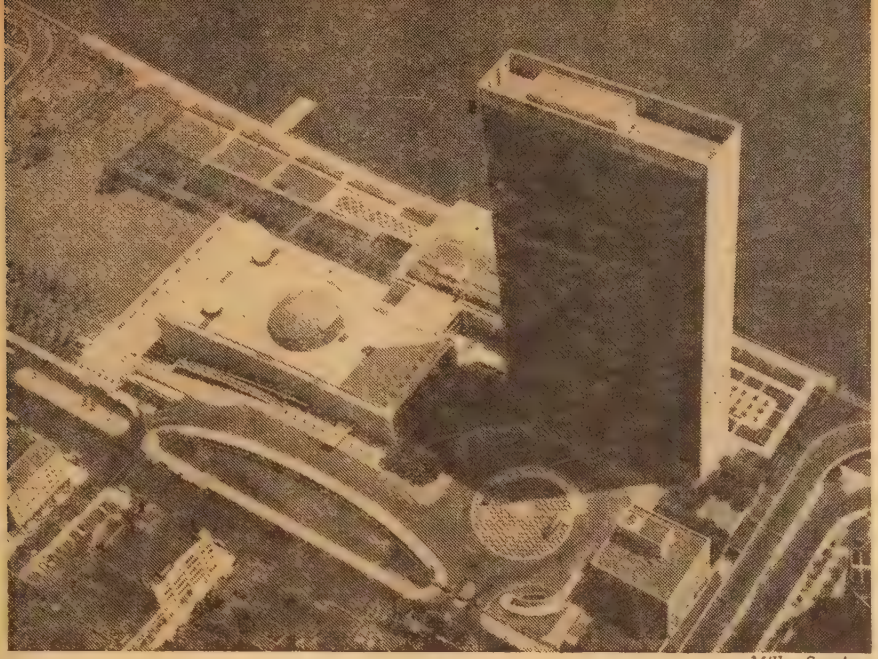
On the hop

Mr. Jordison said the church has responsibility for more than 1,000 souls throughout the peninsula. "No longer are we simply trying to find those of former Presbyterian background," he said. "We are on the march for those whose present faith does not measure up to the demands of 'No man cometh unto the Father but by me'.

"It's just keeping us on the hop to get through the doors the Lord is opening up for us, and a lot of laymen are going through the doors with us." he said.

Last year, 16 laymen travelled the 40-odd miles to San Fernando once a week for a Bible course at St. Andrew's Theological College. Sunday school teachers and other leaders are being drawn from this group.

And the trained laymen have assisted Mr. Jordison in manning six pulpits each Sunday, and one during the week. "Our elders and managers have caught the vision of Christianizing the entire pastoral charge," he said. ●



Miller Services

Canadian Women at the U.N.

A News Feature by MARJORIE MACDONALD

THIRTEEN United Church women went from Canada to New York last month for a United Nations Seminar. With two women from Mexico we spent four days with 17 American Methodist women who have a deep concern for the United Nations.

We sat in the Security Council, earphones at the alert for the spirited debate on Angola in which we Canadians have a particular interest because of our mission work. This is also shared by the Methodists. We listened to the story of the variety and magnitude of the work being carried on by UN organizations; and we learned more about the role of the church in international affairs.

Mrs. Clifford Bender made the New York arrangements. She is the United Nations Observer for the Methodist woman's Division of Christian Service. The setting up of seminars, the briefing of women in the work of the UN and its promotion through women's groups are her major responsibility.

The United Church delegation was impressed by many things: the knowledge of the United Nations shown by the Methodist women who shared the seminar with us; the briefing of Mrs. Bender before the debates; the happiness visible on the face of U.S. Ambassador Adlai Stevenson as he proceeded to warm up the atmosphere of the Security Council; the assenting vote—in French—by Canada in the South West Africa debate, and the abstention of Great Britain on that and the Angola issue.

Being women, we were, of course, delighted at the number of women at the United Nations, members of national delegations and staffs of Secretariat. We caught a brief glimpse of America's great lady, Mrs. Franklin D. Roosevelt; watched the fine-looking African women advisers at work with their delegations in the Security Council; and in a General Assembly committee heard women from Ethiopia, Ghana and Liberia vote for their countries. We learned, too, that in the 15 years since the founding of the United Nations women have gained the vote in 45 countries, including all the newly independent nations.

Mrs. Grace Barbey, the liaison officer of the U.N. with international organizations, briefed us on UNICEF. UNICEF has primary responsibility for maternal and child welfare services, she told us, and assists 55 million mothers and children yearly in over 100 countries. UNICEF spends approximately 4.8 million or 20% of its funds in increasing maternal and child welfare projects in Latin America, Asia and Africa. And it is now working in Mexico towards the total eradication of malaria, as well as in an anti-leprosy campaign in countries south of the Sahara.

The latest project is in Chile where fish abound but are not eaten. In order that all would have a balanced diet, UNICEF invented a process to introduce fish protein into flour.

This concern for the welfare of people was emphasized later by Clinton Rehling,

(*Continued on page 24*)

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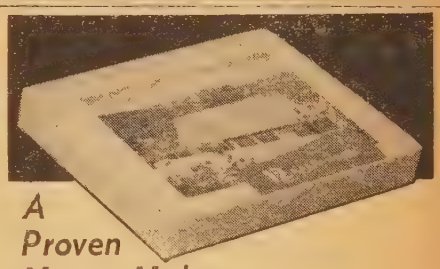

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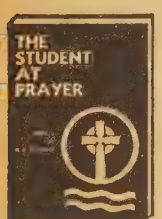

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Compiled by H. D. Bollinger

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

WHEN spring takes over the land, the thoughts of many turn towards gardening. Ryerson has just brought out *The Perennial Border and Rock Garden* by Roscoe A. Fillmore ($5.50). The author, a Maritimer, is retired head gardener of the Dominion Atlantic Railway and the Grand Pre Memorial Park, and should know what he is talking about.

In an article in this issue, Dr. Bruce McLeod speaks of Adoniram Judson. *"Golden Boats from Burma"* by Gordon Langley Hall (Ryerson, $4.50) just come up for review, is the story of Adoniram's wife, Ann Hesseltine Judson, the first American woman missionary in Burma. When they left the United States in 1812 to "convert the heathen" Ann and Adoniram Judson had before them 14 years of adventure—some sad—some amusing—some fantastic—in the Land of the Golden Pagoda. Dr. Wilson is reviewing it for us.

Ann Judson

Forty more papyri and scrolls have been found in the Judean wilderness not far from the Dead Sea. They are second century legal and administrative documents, flawlessly written. Dr. Yigael Yadin, professor of Archeology at the Hebrew University, Jerusalem, told a press conference that the documents exceeded in "clarity of language, beauty of script and wealth of detail" all documents hitherto discovered of that period.

Lady on a Donkey

By Beth Prim Howell. (Clarke Irwin & Co., $4.75.)

Reviewed by J. H. Arnup.

The subtitle reads: The story of Lillian Trasher and her 50 years of missionary work among the orphan children of Egypt. In fact, the story is the account of a miracle, 50 years long. An American country girl feels called to go to Africa as a missionary. She has no money for travel expenses and no visible means of support. She believes in trusting God and in "listening" for divine guidance. She is led to Egypt, where she founds an orphanage and supports it for 50 years on faith. Meanwhile, her "family" has passed the 1,200 mark, with no child turned away. An incredible story, but true.

New Accents in Contemporary Theology

By Roger Hazelton. (Harper and Brothers. $3.)

Reviewed by Eldon R. Hay.

Centuries ago, Tertullian asked "What has Jerusalem to do with Athens, the Church with the Academy, the Christian with the heretic?" The author of the above book is prepared to answer: "Much, every way."

He engages in a dialogue with artists, philosophers, scientists **et al.** He summarizes the areas of conflict and agreement, and suggests lines along which further discussion might prove fruitful. The first chapter—the dialogue between the theologian and artist — I found informative and fascinating. The last—the task of the theologian—is excellent. But many other contemporary theological themes are introduced, analyzed and criticized within the compass of this little volume. Among these themes are the relationship between biblical and systematic theology, the growth of theological ecumenicity, areas of agreement and disagreement in Protestant-Roman Catholic discussions, and the nature of time—where the author makes a strong plea for the inclusion of classical Greek theories in any adequate treatment of this subject.

The second chapter, dealing with philosophy and science, is disappointing. Not primarily because of what is said — it summarizes the present situation quite adequately — but in what is not said: nothing new is suggested, from this master of suggestion. Again, Hazelton has rightly seen that the scientist is no longer interested merely in "facts" whereas the theologian contents himself with "values" or "interpretations": this old dichotemy has collapsed. But when he comes to his treatment of history, Hazelton says that "History in the historian's sense of the term [is] . . . a bare factuality" (p. 65). I am not at all sure that historians are interested in "bare facts" any more than scientists are.

The book is written in a deft and winsome manner.

Three for the Teens

Reviewed by J. H. Arnup.

Run for Your Life

By Fred Swayze. (Ryerson, $3.50.)

There seems to be a spate of young people's books written against an historical background. This one is by the author of **The Fighting Le Moynes,** which received mention in this column about a year ago.

The present volume deals with the uprising of the Indians under Pontiac and the siege of Detroit, in 1763. The hero, allegedly a real person, was captured by the Indians, adopted by a chief, escaped, was shipwrecked on Lake Erie and made his way to New York, where he joined the Black Watch. Nancy reports favourably.

Queen's Cowboy: James MacLeod of the Mounties

By Kerry Wood. (Macmillans, $2.50.)

"Queen's Cowboy" was a nickname given him by the whiskey-runners of Montana, whom he tried to bring to justice. Far and wide, among the Indians, he was known by a name bestowed on him by a famed warrior: Stamix Otokan, the Bull's Head. He was also the personal leader and Commissioner of the newly-organized N.W.M.P., magistrate over much of the prairies and member of the Council of the Northwest Territories—a life packed with activity and adventure.

Religious Books in Demand

The late Dr. Tom Dooley and Dr. Albert Schweitzer of Lambaréné are heroic figures in the public eye just now and their books are in great demand at libraries, Miss Ann Wright of Toronto's Circulating Division recently reported. Religious books of well known authors like C. S. Lewis, J. B. Phillips, Tillich and Niebuhr are popular, too. On a recent replacement list, 267 copies of 45 religious titles were ordered for Toronto libraries.

"Churches could use the public libraries more than they do," Miss Wright said. "We'd be happy to help in making lists of books available on mission study countries, or for general reading groups." Books are available on current topics for panel discussion, on food, recreation, music—with records in some libraries — that would probably stimulate interest and new ideas. Some churches use book reviews supplied by the librarians, and list in their bulletins available new books.

The Black Totem

By Eleanor Bell. (Ryerson Press, $3.50.)

Here is a real adventure story for young people. It is set in the Alert Bay district of the rugged British Columbia coast. Four teenagers, two of them girls, set off on a fishing trip. They are lost in a fog, explore a mysterious cave, fall in with an escaped bank robber and tangle with a wild cougar, and through it all the author brings them to triumphant success. Our young read it avidly.

New Films

It is always a delight to recommend a good film. **Full House,** one of three 16mm films made by a Hungarian group, is "highly dramatic, in good taste and technically excellent." The Toronto **Star's** Irving Brace was "greatly impressed." This black and white sound film describes the work done at the United Church's Fred Victor Mission. Berkeley Studio's Ed deFay produced it, and Len Green was responsible for sound.

The other two films are "Little Summer Fun" and "Masks." All are available from the Berkeley Studio, 315 Queen St. East, Toronto.

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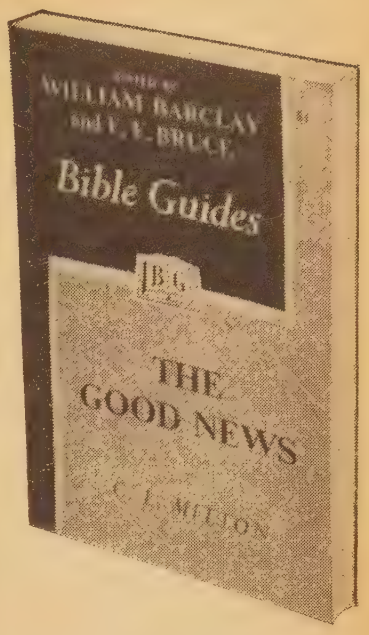

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Canadian Women at the U.N.

(*Continued from page 21*)

assistant to the managing director of the Nations Special Fund.

The primary object in setting up the fund several years ago, Mr. Rehling explained, was to help nations which are just beginning to realize the importance of their resources and do not know how to develop them. Most of the 31 new projects are in the field of assistance to such nations to arrive at a point where it would be possible to secure the necessary large scale private investment. To this end the Special Fund has 10,000 experts in the field and much research is being done. There are also 10,000 students abroad for special training.

Mr. Rehling emphasized that the work of all United Nations Organizations is bound together by the same aim—world peace.

The Church has a large place at the United Nations. As early as 1948, the Commission of the Church on International Affairs (CCIA) was set up as part of the World Council of Churches. It represents 170 million people belonging to member churches in more than 70 countries.

Through this organization, as well as through the members of the Canadian delegation, the United Church is at the United Nations.

One of the commission's most valuable services is given through two little books. A green one, issued before each General Assembly, contains the results of study of membership action relating to every item likely to appear on the agenda. Following the sessions, a blue book is issued containing a report of what CCIA members sought to do, and a summary of decisions reached.

The commission, of course, works with the commission on Human Rights; its members attend conferences and frequently assist in reaching solutions in difficult situations. Its influence has been felt in the report of the UN sub-commission on the Prevention of Discrimination and Protection of Minorities, which it is felt is one of the great documents in the progress towards religious freedom for the world.

The church is closely connected, through the World Council, with the UN High Commissioner for Refugees. The United Church's Committee on Overseas Relief is constantly in touch with the larger world refugee programme.

We came home resolved to encourage further seminars and stimulate a greater interest in the United Nations. Clutched in our hands was material contributed by the Methodist women, much of it designed to show the Christian's responsibility towards this vast world organization.

"If the prayers of every Christian were placed behind the United Nations great things could happen," one booklet says. "The world must have Christians with vision to see many of the activities of the United Nations as a means of accomplishing the things that Christianity has tried to do for centuries. If the United Nations can find enough Christians with that conviction to support it, it cannot fail." ●

Two helpful booklets are: Your United Nations and You (25 ways to help) (5c); The Christian's Primer to the United Nations (35c), obtainable from The Woman's Division of Christian Service, Literature Headquarters, 7820 Reading Room, Cincinnati 37, Ohio.

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The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions and combining several similar questions in one.

Q. I lost my husband some years ago, and the minister of the church we attended regularly, and to which my husband contributed generously, never came to see me, outside of the night of the funeral, when there were many other people here. Is this customary? Also I sent a large donation to him after the funeral and never received a note of acknowledgment.

A. No. We assume these were both cases of forgetfulness and not intent on the part of your minister. In many suburban and city churches we find ministers so overworked they just can't make all the calls they would like to make.

Q. In a statement on Christian attitude towards a specific matter, does "scriptural support" and "Christian teaching" mean the same thing?

A. Not necessarily. Scriptural support sometimes may just be isolated quotations to bolster an argument. Christian teaching should comprise the whole body of Scripture.

Q. When minister and session decide that parents are not sincere in their desire, but superstitious in their views that we "must have them done," is it ethical for another minister, knowing the feelings of session, and without pastoral oversight of the family, to baptize the children of such parents?

A. No, it is unethical. However, a minister may feel it is his duty to baptize a child of a family not in his flock. And no minister will lightly refuse to baptize any child, or ignore the evangelical opportunity such a request affords. The main thing here is not ethics — though that's important—but the salvation of a child and his parents.

Q. Is it against the policy of the United Church for a church group to hold a whist drive to raise money for the work of the church?

A. It's a matter for your local session to decide.

Q. It is stated in The Observer that "informal meetings of the Official Board may be presided over by the lay supply." Will you kindly indicate where, in the constitution of the church this is authorized?

A. Just common sense. An informal meeting of anything may be presided over by anyone. The idea is that if a board agrees on something informally, they will likely agree formally when legally presided over. In the meantime work may be proceeded with on the assumption that proper ratification will be made.

Q. My age is now over 40 years. Should I expect to find wholesome entertainment in the church halls in a small city?

A. Maybe. Depends on the church and the city. You may expect, however, to find a group of congenial, friendly Christians in any congregation.

Q. To what extent does the missionary and maintenance fund of The United Church of Canada contribute financially to the building and upkeep of U.C. secondary schools?

A. About half the salary of a teacher of religious education. Beginning this year most of the salary of one R. E. teacher.

Q. What percentage of the overall United Church membership make use of church secondary schools?

A. They welcome young people from all churches. But about half the enrolment is from United church homes.

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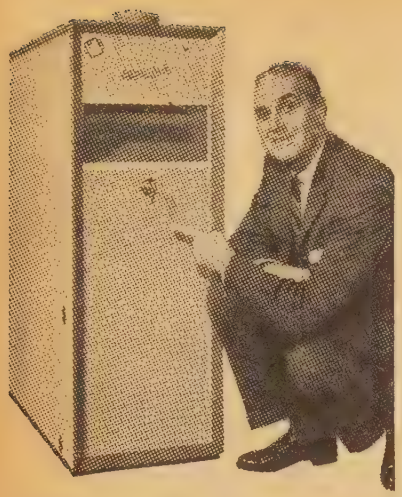

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About People and Places

Questions in the West

What is the mission of the church?; the meaning of Christian vocation?; the nature of the church's ministry?

These were among the searching questions Alberta and Saskatchewan youth fired at the Rev. William Blackmore and Miss Lois Boast during a recent field trip when they visited the larger cities of both conferences.

The secretaries of the Inter-Board Committee on Recruiting for Church Vocation went primarily to meet with presbytery recruiting committees and key personnel and to talk with parents, ministers, elders and leaders; with Hi-C groups, university students, nurses.

But the discussion groups were the highlight of the trip. These, without exception, began with Bible study, continued with discussion of the questions of youth searching for the relevance of the Christian mission in a contemporary world, and ended with consideration of qualifications and motives for a church vocation.

Mr. Blackmore and Miss Boast recently launched recruiting activities in the Niagara Presbytery, addressing an elders' rally, meeting with high school guidance councils and interviewing more than 30 young people considering service in the full time ministry of the church.

Dr. Leng to Oshawa

Rev. Dr. John R. Leng, associate secretary of the Board of Home Missions, whose resignation takes effect the end of May, has received and accepted a call to St. Andrew's United Church, Oshawa, Ont. Following the Conference on Migration called by the World Council of Churches in Switzerland in June and at which he is a speaker, Dr. Leng will return to take up his new duties July 1.

Deaths in the Church

Mrs. C. W. Gordon, widow of "Ralph Connor," died in Winnipeg, March 17. She had been ill for several months. Many **Observer** readers expressed gratitude for the recent article about Mrs. Gordon and her contribution to the church, in the manse, with her family, as an officer of the Woman's Missionary Society and other organizations.

The **Rev. M. O. Thomas,** Preeceville, Sask., died March 24 in the active ministry. He was ordained in 1957 and served Star City before going to Preeceville. . . **Rev. Herman A. Carson,** Sarnia, Ont., died April 1. He was ordained in 1904 and spent most of his ministry within the Montreal and Ottawa conference. . . **Rev. W. B. Sallans,** Oliver Lodge, Saskatoon, Sask., died March 26. He was ordained in 1907 and served the church in the western conferences, retiring in 1934.

Fellowship Recipient

Norman Lloyd Axworth, Edmonton, a United College, Winnipeg, student, is among the 1,333 students named Woodrow Wilson Fellows for 1961-2. These fellowships are for the first year of graduate study.

Wedding Bells at Mount A

The marriage of the president of Mount Allison University, the **Rev. Dr. W. T. Ross Flemington,** to **Miss Inez Morrison,** will take place following the spring convocation.

Miss Morrison, a native of Saskatchewan and a graduate of the University of Saskatchewan, has been Dean of women at Mount Allison for two years. Prev-

iously she was executive secretary of the Personnel Committee for Women Workers.

They will spend their honeymoon in Australia, where Dr. Flemington is going on the invitation of the Australian National Office of Education.

Five for Overseas

Four young men and a young woman are needed as workers for the World Council of Churches' community development and Christian service programme in Greece and Italy.

The young woman, 20-35, must be qualified in home economics. She and a young man, 22-35, skilled in general agriculture to act as 4H club and agricultural extension worker, would be sent to Italy.

For Greece three men are needed, all 22-35, one for general agriculture; one skilled in poultry raising, marketing of broilers and eggs with ability to work with small farmers and with an understanding of co-ops; and a general farm person to specialize in gardening, horticulture, crops, animal husbandry and small animals.

While basically a voluntary service programme, travel, clothes and monthly allowances are made, with maintenance and project expenses, and medical health and hospitalization coverage. Volunteers are asked to serve two years.

Applications should be made to the Rev. Dr. W. J. Gallagher, General Secretary, Canadian Council of Churches, 2 Spadina Road, Toronto 4, Ont.

Message for Pentecost

"Jesus Christ, the Light of the World," the World Council of Churches' third Assembly theme, is also the theme of the **annual Pentecost Message** issued by World Council presidents for Pentecost Sunday, May 21.

"At the centre of our deliberations will be the absorbing purpose of agreeing upon our common Christian task," the message says. . . "This is an opportunity to demonstrate that this great light 'already shines' and that it dispels the darkness in and around us. For it is in

the unity of living, praying, working, speaking together that the churches must show their desire and readiness to reflect the one light of the world. And all congregations can participate in this by their study of the Bible and their prayers in relation to the assembly theme."

Celebrations at Corunna

At a special service in the **Corunna, Ont., United Church** last month, conducted by the minister, the Rev. Frank Cant, the congregation marked the final payment on loans for a $90,000 church extension project, and honoured three senior members who have served the church in a number of official capacities for over 30 years.

Mrs. Fred Hicks, Clerk of Session since 1932, has never missed a meeting. Her son Roy, now minister at Manor Road United Church, Toronto, was the first candidate for the ministry from this church for over a century.

Ernest Parker has sung in the choir since 1906 and served in many other capacities.

Robert Allingham, elder from 1926 to 1954, was also a Bible Class teacher.

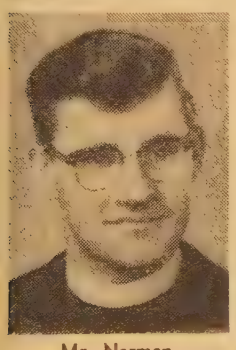
Maritimer to M and M

The **Rev. Willard C. Picketts**, minister of Brunswick St. Church, Truro, N.S., and Maritime Conference secretary, has been appointed assistant secretary of the Missionary and Maintenance Department, effective May 1.

He will continue his secretarial duties until June and his family will remain in the Maritimes until that time.

New CE Appointments

The Board of Christian Education has made two new appointments. **Rev. Morley G. Clarke,** of Kingsville, is the new field secretary for Christian Education for the London Conference. He will succeed the Rev. Clarence H. Ferguson, who will have national responsibility for work with junior boys, and Vacation Church schools beginning July 1.



Mr. Norman

The **Rev. E. K. Norman,** Welcome, Ont., who was born in Newfoundland and is a graduate of Mount Allison University and Pine Hill Divinity Hall, has been appointed field secretary of Christian Education for the Newfoundland conference. He will succeed Miss Ruth Tillman who begins her furlough year, September 1.

Four New Stations

When a Child Asks, a United Church Berkeley Studio programme featuring a dramatization of children's questions followed by panel discussion, is now being carried by 39 radio stations across Canada. Four new stations have been added during the past month: CJAV, Port Alberni, B.C.; CKXL, Calgary, Alta.; CFCB, Corner Brook, Nfld.; and CFJC, Kamloops, B.C. The programme is directed by Nancy Edwards.

A "First" in Montreal

Dr. Douglas J. Wilson, editor of **The Design for Living** page in the Montreal **Daily Star,** and an elder in Dominion Douglas United Church, was the first Protestant ever to deliver the annual Communion breakfast address to the Alumni of Loyola College.

To mark the occasion he received an inscribed silver box.

Dr. Wilson's address was on the theme of the ministry of laymen in the business and professional life. He used quotations to illustrate his points from the new Paulist Fathers' commentary.

Missionaries in the West

Missionaries from Africa, India, Hong Kong and Trinidad were among the speakers at two **regional, interdenominational mission conferences** recently held in Saskatoon and the Lakehead. These were sponsored by the Canadian Council of Churches. Twenty-six special speakers filled Saskatoon pulpits for Sunday services, and the Student Christian Movement prepared a one-day blitz at the University of Saskatchewan which included short addresses, chapel services, public debate, private conversation and a panel discussion. Two public meetings were well attended.

At the smaller Lakehead conference, leaders spoke to over 900 high school students.

Bequests Aid Church

The Missionary and Maintenance Fund and Overseas and Home Missions have received the majority of the bequests received by the United Church in the period from January 1 to March 31, Treasurer Dr. V. T. Mooney reports.

To the Missionary and Maintenance Fund the following amounts came from the estates of: **Miss Hannah A. Armstrong,** Oxbow, Sask., $864.15; **Mrs. Mildred J. Archibald,** Upper Canard, N.S., a share in the residue for both M and M and the Pension Fund; **Mr. William E. Clarke,** Scandia, Alta., $355.15; **Mrs. Jessie R. Draper,** Beamsville, Ont., $200, and $100 to the Pension Fund; **Miss Mabel M. M. Hunter,** Toronto, Ont., $2,000; **Mr. Arthur H. Locke,** Edmonton, Alta., $1,075; **Mr. William J. Palmer,** Bathurst Township, Ont., $500; **Mr. Wesley B. Redfern,** Toronto, $5,000, and $5,000 to the Pension Fund; **Mrs. Martha E. Shaver,** Kemptville, Ont., $978.30.

In addition to the three amounts listed above, the Pension Fund received bequests from the estates of **Dr. John Armitage M. Adams,** Calgary, Alta., a share in the residue, and **Mrs. Grace A. Hendry,** Toronto, $5,000.

Home and Overseas Missions: **Mr. Arthur N. Brownridge,** Stayner, Ont., $1,498.37 for home and overseas; **Miss Laura M. J. Cheshire,** Toronto, $500 to the West Africa mission; **Miss Ethel M. Croxon,** London, Ont., two-thirds of the residue for overseas missions; **Mr. Guy Josey,** Halifax, $500 for missions; **Mrs. Bella Koch,** Waterloo, Ont., all the residue for Home Missions; **Mrs. Esther MacGregor,** Toronto, a bequest to Overseas and Home Missions; **Mr. James M. Lowe,** Stoney Beach, Sask., $1,000.

To Fairhaven Homes for Senior Citizens, **Mr. Julius M. Shier,** Vancouver,

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$400; for church extension in Saskatchewan and Alberta, **Mrs. Isabella J. Tisdale,** Winnipeg, $37,234.97.

Bequests to The United Church of Canada: **Mr. Barclay Boyd,** Carlsbad Springs, Ont., $1,000; **Miss Margaret Laidlaw,** Toronto, $6,250; **Mrs. Agnes F. Lewis,** Briarwood, Wales, £100; **Miss Edith Thompson,** Oxford, N.S., 75% of the residue, and from the estate of **Miss Annie E. Richardson,** Strathroy, Ontario, $1,000 to the Deaconess Retirement Fund and all the residue to the United Church.

Londoners Study

Metropolitan United Church, London, Ont., recently held a five-week Human Relations Forum to help its members become more aware of human relations and the social problems of London, and to show how to arouse the public to action. Subjects included alcoholism, housing, unemployment and welfare services, and crime.

Mortgage Burned

The total indebtedness of $100,000 on the new church and Christian education unit of **St. Paul's United Church,** Morden, Ont., has been paid off and a mortgage burning ceremony, conducted by officials, featured the recent annual meeting.

Calgarians in Banff

Two Calgary churches have held retreats recently at the Banff School of Fine Arts. **Central United** church school teachers were there for one day, while **Northminster** had a week-end Family Retreat.

Seventy-five members of Central's teaching staff went by bus and carried out a programme of music, discussion, planning and worship, ending the day with a communion service.

The Northminster Retreat grew out of the desire of two laymen, Don MacArthur and Dr. Bob Hatfield to share their Banff experience with their families. Fifty-five people filled Chalet 3. A special programme was arranged for the children, the majority of whom were in the age group two to eight. All enjoyed tobogganing, and swimming in the hot springs pool. Family fun and devotions were shared, and later a parents' discussion period was held. A special service featuring the children took place on Sunday morning.

WHAT HAVE YOU?

The Archives of The United Church of Canada want to procure Church records, printed books, letters, diaries, periodicals, etc., which throw any light on any aspect of the Church's history. For example, we need the following:

Canadian Congregational Year Book, before 1887
Annual Reports of Congregational Union of Canada West
Minutes of Annual Assembly of Congregational Union of Eastern Canada
Annual Reports of Canada Foreign Missionary Society (Congregational) after 1865
Reports of Missionary Societies of Primitive Methodist, Methodist Episcopal, Methodist New Connexion and Bible Christian Churches

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Fourth Generation in Office

Mrs. W. J. Yule, recently installed president of the Woman's Association in Gaetz Memorial United Church, Red Deer, Alta., is the fourth generation of her family to hold this office. The auxiliary was formed in 1892 by her great-grandmother, Mrs. Leonard Gaetz. Her

grandmother, Mrs. G. W. Smith, and her mother, Mrs. E. G. Johns, held the office in turn.

Mrs. Yule is shown in the accompanying photograph with the Gaetz family Bible which was presented to her great-grandfather in 1852 and which is now kept in the church.

Gift of Overseas Trip

The Woman's Association of St. Andrew's United Church, Lachine, Que., presented their minister and his family with the gift of a trip overseas. This will mark the **Rev. Dr. J. W. Patterson's** 25 year ministry.

Students for Overseas

"There is a widespread, intense urge amongst students for humanitarian service abroad," Dr. R. M. Bennett, of the Canadian Council of Churches, reported following the mission conferences at Saskatoon and the Lakehead.

For the second year, the Board of Men is sending 10 young Canadian students to share in Dr. James Robinson's **Operation Crossroads Africa.** They were chosen from 36 applicants and include:

Colin L. Campbell, Willowdale, Ont., second year Commerce at Queen's; **Alan E. Grose,** Alma, Ont., Senior in Philosophy - Sociology at the University of Western Ontario; **Barry M. Hammond,** Pilot Mound, Man., graduate in Science of University of Manitoba, and a Master's degree from University of Western Ontario; **Ian O. Leslie,** Montreal, graduate of Bishop's University, fourth year engineering at McGill; **Wendy H. MacKenzie,** Terra Cotta, Ont., now at Smith College, Northampton, Mass.; **Dawn E. Marshall,** Montreal, student nurse at McGill; **Catherine M. McCurdy,** Edmonton, 3rd year English, University of Alberta; **James R. Stockton,** Paris, Ont., graduate Ontario Agricultural College, second year student at Emmanuel; **Ruth Anne Wood,** Fredericton, senior (science) at University of New Brunswick; **Kenneth N. Woods,** London, Ont., Ontario College of Education.

Eleven Years After

The congregation of **Armour Heights United Church,** Toronto, opened the new church last month exactly 11 years to the day after the original church was dedicated. Dr. C. A. Myers, the founding minister, was an honoured guest at the service conducted by the minister, the Rev. Rowan D. Binning. Toronto centre Presbytery chairman, the Rev. A. W. Jones, officiated.

THE MUSIC MAKERS' CORNER

by Fred. J. Howard

MANY of you spend an hour a day making your fingers scamper over the piano keyboard. Perhaps you play some of those little pieces from Schumann's "Album for the Young." He wrote 43 of these; some are short and easy; others are longer with problems for the fingers. Schumann knew all about this because he invented a gadget for holding back the fourth finger while the others were playing, hoping to strengthen the tendons of that finger so that it would do what the others do naturally. It didn't work! He injured his hands and was never able to play as well afterwards.

Schumann was the children's friend. When he walked into Frederic Wieck's studio for his lesson he always met his teacher's daughter Clara coming out. He was many years older than Clara. At first they exchanged smiles, then a few friendly words; he was really in love with her. (Dad didn't approve.) He had to wait until she grew up . . . nearly ten years . . . before he could marry her. They were very happy together. During the first year of their married life he wrote 100 songs, and gave her a volume of 13 piano pieces called "Scenes from Childhood." If you are 13 you should try some of these: they are musical pictures of things children do.

Eventually there was a house full of little Schumanns and they in turn brought their little friends in—so it was a happy home where everyone played and sang. Since Robert Schumann was not able to be a good pianist, his wife Clara played at concerts for him. You will enjoy playing the pieces I have mentioned. Now take a look at your hands. If they are clean, they are beautiful. Don't try to make your fourth finger do what the others can do (we count the thumb as the first finger now). It took musicians nearly 100 years to discover that the thumb could be used on the keyboard instead of sliding along below to keep the fingers from falling off.

xpansion in the Suburbs

The congregation of **St. Luke's-on-the-**
ll, Applewood Heights, Cooksville,
t., was recently constituted by Halton
csbytery and a portable church dedi-
ed. Since the first service held last
ay, there has been rapid growth in the
ea. The Rev. E. A. Chester is interim
pply.

omo Lake Crowded

Twelve hundred people attended the
ening services of the **Como Lake**
ited Church, New Westminster, B.C.
was dedicated by presbytery officers in
service conducted by the minister, the
v. T. D. Barnett. The church, with the
apel which can be seen from the nave,
ts 400 people.

Among gifts and memorials are the
lpit and lectern built by a New
nadian, the marble communion table,
ptismal font and elevated outside cross
ich can be seen from many directions.

hurchman in Cuna

Don G. Smith, prominent United
urch layman in the Hamilton area, has
en named director of the policy owner
ations of Cuna (Credit Union) Mutual
surance Society, in which many United
urch charges hold membership.

Mr. Smith is a lay preacher and chairman of the committee on Christianity and Daily Work of the Board of Men. He is active in Hamilton Presbytery United Church Men and was founder and first president of the Centenary Church AOTS Men's Club.

ribute to Organist

Saskatchewan Conference president, the
v. G. D. Stade, is among those paying
bute to **Mr. F. A. McDowell** of
nfold, who on April 8 celebrated sixty
ars of service to the church as organist.
e has been a faithful, valuable church-
n and an influential Christian within
bounds of his community and in the
urts of the Church," Mr. Stade said.

ates to Remember

Annual Summer Course in Religious Educa-
n. Under auspices of Ontario United Church
mmittee on religious education in the schools,
na College, St. Thomas, August 8-11. Infor-
ion from Mr. George Gray, 25 Oakview
., Toronto 9, Ont.

Observation Practice School, United Church,
ls, Alta., July 23-28. Sponsored by children's
mittee, Alberta Conference Christian Educa-
committee, for teachers of kindergarten,
nary and junior children in the Sunday
ool. Registrar, Mrs. Alan Beckwith, 11212-
St., Edmonton, Alta.

Dominion Council of the Woman's Asso-
tion, Annual meeting, Toronto, May 14-19.
akers include the Moderator, the Rt. Rev.
gh A. McLeod, the Rev. Dr. George Birtch,
A. B. B. Moore and the Rev. Dr. Norman
Murray. Mrs. J. Y. MacKinnon will preside.

hange of Address

Rev. A. J. Love, Apt. 210, 455 Upper Gage
e., Hamilton, Ont.

Alma College Expands

Alma College, St. Thomas, Ont., one of the United Church's secondary schools, is embarking on a $250,000 programme of expansion and improvement with the approval of the Board of Colleges and Secondary Schools. A financial campaign will be carried out through the London Conference presbyteries, in conjunction with the capital campaigns currently under way.

The programme, planned because of capacity enrolment, consists of additional classrooms, library space, gymnasium, dormitory space and an extension to the dining-room.

M and M 18.07%

The Missionary and Maintenance Department report contributions received at April 7, amounted to $1,243,124. Last year's figure was $1,052,855. Amounts according to conferences appear below with 1960 figures in brackets:

Newfoundland, $12,461 ($8,174); Maritimes, $97,616 ($80,777); Montreal and Ottawa, $111,666 ($96,761); Bay of Quinte, $95,722 ($81,207); Toronto, $255,900 ($224,378); Hamilton, $188,743 ($156,502); London, $149,067 ($125,042); Manitoba, $81,492 ($65,767); Saskatchewan, $70,538 ($58,125); Alberta, $94,534 ($66,875); British Columbia, $81,749 ($75,009); Donations, $3,636 ($14,230); One Dollar Club ($8).

UN FIGHTS FOR LIFE

(*Continued from page* 13)

middle, the uncommitted powers stand behind him.

He has placed the issue squarely in their hands. How will they measure up? Have the uncommitted made such a fetish of neutrality that they will not want to stand up and support Mr. Hammarskjold because the Soviets have made him a "cold war issue"? Should the UN's fate be left thus to the smaller nations, not because they are small but because so many of them are new and weak and immature? It remains to be seen.

Meanwhile the Western powers, excepting France and Belgium, stand solidly behind Mr. Hammarskjold, even if some sophisticated circles see in this a liability for the secretary-general. There is nothing else they can do, and if they carry it off and win the firm support of a considerable majority of the Asians and Africans, it will be in large part because of Adlai Stevenson's ability to make this an issue beyond colour or continent.

The more hopeful people at the UN were heartened by Nehru's bold and timely provision of a full brigade of crack Indian and Ghurka troops for the Congo. Success in the Congo would vastly help Mr. Hammarskjold's cause, and the Indians have made it clear that they are not disposed to take much nonsense. ●

Publishing House Notes

The Season of Trinity

IN the calendar of the Christian Year the season of Trinity follows after Pentecost. (This year May 21.) Study of the doctrine of the Trinity is not confined to this season, but frequently is suggested by it. The following books will be helpful to ministers and teachers who desire to understand such study, or to anyone who wishes to do some serious reading on the subject:

1. *Jesus and the Trinity,* by Walter Russell Bowie ($2.75)
2. *Out of Nazareth,* by A. M. Baillie ($4.00)
3. *The Doctrine of the Trinity,* by Leonard Hodgson ($3.00)
4. *The Mind of the Maker,* by Dorothy Sayers ($1.35)
5. *Spirit, Son and Father,* by Henry Pitt VanDusen ($4.00)

These titles are not in order of preference or value, but numbers one, two and four may be found to be rather easier reading.

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CHURCH HOME FOR GIRLS, WINNIPEG

AN opportunity for Christian service. House-mother for United and Anglican Church Home for unmarried mothers. Live in. State qualifications and reference. Apply to Rev. Chas. Forsyth, 230 Aubrey Street, Winnipeg 10, Man.

ASSOCIATE Secretary of Christian Education for Girls' Work in Alberta Conference. Duties to commence September 1961 or soon afterwards. Apply to Personnel Committee, Box 844, Camrose, Alta.

CAMP Director - Manager required for Camp Lorrain, North Cobalt, Ontario. Boys and Girls 9-14 years in successive camps of a week to 10 days, during July and August. 7-8 weeks. Church Camp experience and skill in human relations important. Duties to set up, organize and direct camp counsellor staff for the summer. Good remuneration. Excellent position for teacher-couple desiring summer work. Rev. Bruce W. Besley, Englehart, Ontario.

ERSKINE and American United Church, Montreal, desires the services of a Deaconess to direct the Christian Education programme. Applications should be made to Arthur Pidgeon, 3407 Ontario Avenue, Montreal 25.

IN resident camps: for 250 mothers and children, Adult Section head. Programme Director with skills in human relations, programming, organizing. Each position requires woman experienced in camping and/or recreation.

For 200 boys 8-14 years; swim director for pool; crafts counsellor; registered nurse. July and August. Reasonable remuneration. Interview required. Mrs. C. Graham, Bolton Camp, 22 Wellesley St. East, Toronto—WA. 2-3126.

TEACHERS WANTED

TEACHING opportunities are available in Newfoundland, especially for Grades VII to XI. Salary according to experience and qualifications and ranges from $2,500.00 - $7,000.00. Travel Grant for teachers also available. Address inquiries to C. L. Roberts, Superintendent of Education for United Church, Department of Education, Confederation Building, St. John's, Newfoundland.

CHRISTIAN EDUCATION DIRECTOR WANTED

VACANCY in Wilmot United Church, Fredericton, N.B., beginning June 1, 1961. Apply, stating previous experience, to F. L. Wood, Clerk of Session, 264 Saunders Street, Fredericton, N.B.

WANTED – House Director for small women's residential church college in Toronto. Dietetics training preferable, also experience in meal planning, employment of staff and working with young people. Apply Box 201 – THE UNITED CHURCH OBSERVER, Toronto.

WANTED—Mature baby-sitter for Outgoing Missionary Conference at Niagara Christian College, July 10 to September 30th. Apply the Canadian School of Missions, 97 St. George St., Toronto, WA. 3-4570.

1A. AGENTS WANTED

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1B. RETIRED OR RETIRING MINISTERS

APPIN United Church—Middlesex Presbytery, is in need of retired Supply after June 30th. One congregation – furnished parsonage. Duties light. Interested parties write R. W. Macfie, Recording Steward, Appin, Ontario.

CENTRAL United Church, Welland, Ontario, requires retired minister for visiting and general pastoral duties. Will applicants please send full particulars to Dr. L. R. Pattison, United Church Office, 88 King St., Welland, Ont.

SAULT STE. MARIE, Central United Church requires the services of a retired minister or one about to be retired to share in the Pastoral work and do general visiting. Interested ministers write Chairman, Pastoral Relations Committee, 160 Spring St., Sault Ste. Marie, Ontario.

1N. NURSES WANTED

WANTED—2 nurses and 1 nursing aide for a 22-bed mission hospital. Apply Katherine H. Prittie Hospital, Bonnyville, Alta.

2A. PULPIT VACANCIES

AUGUSTA, Ontario – 3-point charge in country, vacant April 1st, 1961. Furnished parsonage, oil heated, on paved road. Salary and car allowance $4,300.00. Interested ministers write Arthur Dulmage, Secretary Pastoral Relations, Domville, Ontario, R. R. 1.

AYER'S CLIFF, Que., Beulah United Church, will be vacant June 30th, 1961; 2-point charge. Ayer's Cliff is situated on the shore of beautiful Lake Massawippi. Interested ministers please contact R. T. Cook, Box 156, Ayer's Cliff, Que.

BEACHVILLE, Ontario – 3-point charge vacant July 1st – modernly furnished manse, salary above minimum. Interested ministers contact Mrs. Russell Currie, Secretary Pastoral Relations Committee, R. R. 2, Ingersoll, Ontario.

BERMUDA – Port Royal, three-point charge, vacant 1st July, 1961. Furnished parsonage. Ministers interested please write by Airmail to J. L. D. Gibson, Secretary Official Board, Warwick West, Bermuda.

BRANDON, Manitoba, charge of The First Church United, vacant June 30th, 1961. Direct inquiries to W. Whitby, 1321 – 3rd St., Brandon, Manitoba.

CAMBRAY, Ontario, vacant July 1st, 1961, 8 miles from Lindsay High School, bus service, modern parsonage, oil heated, salary above minimum. Three services each Sunday. Please write Joseph Nesbitt, Sec. Pastoral Relations Committee, R. R. 1, Lindsay, Ontario.

CASTLETON, Ontario, Cobourg Presbytery, will be vacant June 30th, 1961. Salary and travel above minimum, compact three-point charge, all on paved road, maximum Sunday travel, twenty-five miles. Furnished manse; good Public and High School facilities. Interested ministers please contact David Dingwall, Secretary Pastoral Relations Committee, Castleton, Ont.

CHURCHILL, Ontario—one hour from Toronto—2 miles from Lake Simcoe. Good modern manse. Vacancy July 1st. 3 points five mile radius, paved roads. Contact Mrs. Robt. Kell, Churchill, Ont.

CLIMAX, Sask., 4-point charge vacant July 1st. Modern manse. High School, Hospital. Salary and travel $4,860.00. Contact C. N. Gryde, Phone 18.

CORNWALL, Ont.—St. Paul's vacant at July 1st after 8-year pastorate. Large active congregation. Have Deaconess assistant to pastor. Adequate salary and car allowance. Fine oil-heated parsonage. Apply J. I. Coulthart, Recording Steward, 416 Marlborough St. N., Cornwall, Ont.

DORVAL, Que., Strathmore United Church, Lakeshore suburb of Montreal, requires assistance in general pastoral work, sowing the gospel and reaping the harvest. Write Secretary Pastoral Relations Committee, 58 Brookhaven Ave., Dorval, Que.

DUNDURN - HANLEY (Sask.) Pastoral Charge —salary $3,800 plus $800.00 with possibility of serving Dundurn Military Camp with extra compensation. Fully modern manse twenty miles from University on paved highway. Contact Mrs. W. Smith, Hanley, Sask., 16r14, Secretary Pastoral Relations Committee.

EBENEZER, Guelph (Ont.) Presbytery, 3-point charge 50 miles west of Toronto, to be vacant July 1st. Parsonage is 5 miles north of 401 Highway and 10 miles from Guelph; on paved road with Public and High School buses travelling by the door. Interested ministers please contact Mr. R. M. Starkey, R. R. No. 2, Guelph, or call TA. 2-4089.

EMPRESS, Alberta—four-point charge vacant July 1st. Minimum salary plus car allowance. Interested ministers contact Recording Steward, Miss E. Demorest, Bindloss, Alta.

FRUITVALE, B.C., St. Paul's United Church, one point charge, vacant June 30th, 1961. Minimum salary and transportation. New manse. Contact Eric Ray, Box 10, Montrose, B.C.

GANANOQUE, Ontario – Grace United Church vacant July 1st, 1961. Modern Christian Education facilities, 18 miles from Kingston. Salary above minimum, car allowance. Contact D. R. Price, Box 130, Gananoque, Ont.

GLEICHEN, Alta., 3-point charge, 55 miles east of Calgary on Trans-Canada Highway; pulpit vacant July 1st, 1961. Interested ministers contact Mrs. Betty Wilson, Gleichen, Alta.

GLENMORRIS (Ontario) one-point Pastoral Charge in Brantford Presbytery, desires retired supply July 1st, 1961. Correspondence invited. Secretary, Mrs. G. Conly, Glenmorris P.O.

HAMILTON, Ontario, Delta United Church announces a pulpit vacancy July 1st. Interested ministers write to Mr. T. J. Hawes, 65 Edgemont St. S., Hamilton, Ont.

2A. PULPIT VACANCIES—Continued

HEMMINGFORD, Que., 2-point Charge miles apart on paved roads, vacant July Salary and car allowance above minimum, nished Manse with oil heat, near High School, miles from Montreal on bus route. Interested isters please write to Lynwood Cookman, Record Steward, Hemmingford, Que.

HOWICK, Que., one-point rural charge, twe eight miles from Montreal, vacant July 1961. Oil heated furnished manse. Interested isters please contact Mr. Kenneth Younie, How Chairman Pastoral Relations Committee.

KINGSVILLE, Ontario—pulpit vacancy, July 1961. Single charge; 900 members; manse furnished and heated. Contact Wm. J. Brund Recording Steward, Kingsville, Ontario.

LONDON, Ontario – Fairmont New Past Charge; portable church, new manse being b Minimum salary plus travel allowance. To be va June 30th. Write Charles Anderson, 8 Ja Crescent, London.

LONDON, Ontario—Knox, vacant July 1st, o church under renovation, in growing apartm area. Salary and transportation allowance al minimum. Furnished manse. Submit applica stating qualifications, experience, etc., to Mrs. M. Jackson, 23 Ardaven Place, London.

LYNDEN-TROY (Ont.) Pastoral Charge—sa $6,000.00. Travel included, seeks minister July 1st, 1961. Gordon Steedman, R. R. 1, P Ontario.

LYN (Ont.) four-point charge—furnished ma oil heated, 6 miles from Brockville; good sch paved roads; salary $4,400.00; lay assistant. tact A. J. Hudson, Clerk of Session, Lyn, Onta

MANDAUMIN (Ont.) Pastoral Charge to vacant June 30th, 1961. For further info tion interested ministers please contact Secre of Pastoral Relations Committee, Gordon C 1186 Telfer Road, Sarnia, Ontario.

MARYFIELD - FAIRLIGHT (Sask.) – Two-p charge, vacant June 30th – 14 miles tr Salary and travel allowance $4,217.00. modern three-bedroom manse, active Sunday sch and church groups. Apply to J. F. Caw Fairlight, Sask.

MAXWELL (Ont.) Rural Charge, requires ister July 1st, 1961. Oil heated, well furn parsonage in good repair. Excellent High Sc bus service. Above minimum salary. Car allow and pension. Interested ministers please co Mrs. Wm. W. Priddle, Sec. Pastoral Rela Committee, Badjeros, Ont.

MONTREAL, Que.—Trinity United Church p vacant July 1, 1961, due to minister ret after nine years. Heated furnished apartment. Universities and Schools. Above new mini salary. Interested ministers please write to K Drummond, Secretary, Pastoral Relations C mittee, 6232 Viau Street, Montreal 36, Que.

NEWBURGH (Ont.) Pastoral Charge invites respondence from ministers interested in ma a change of field as of July 1st. Letters shoul addressed to R. E. Fluke, Secretary, Newb Pastoral Relations Committee, Newburgh, Onta

OWEN SOUND, Ontario – Knox United Ch pulpit vacant July 1st, 1961, due to mi retiring. Modern manse, oil heated. Challen piece of work in scenic Ontario city. Inter ministers write to Gordon Jefferson, Chair Pastoral Relations Committee, 266 – 4th St. Owen Sound.

POINT EDWARD—Blackwell, Ontario, Lam Presbytery, 2-point Charge vacant 1st July, A challenge for anyone interested. Large pote membership in an expanding residential Modern church buildings, new parsonage, schools. For further information contact Mr. Harrison, 1839 Lakeshore Road, Sarnia, Ontar

PORCUPINE PLAIN, Sask., requires a mi for Bethany United Church commencing 1st, 1961. Manse is small, oil heat, suitable married couple. For further information co Mrs. Marion Wheaton, Secretary Pastoral Rela Committee, Porcupine Plain, Sask.

RESTON-PIPESTONE three-point pastoral ch will be vacant June 30th. Interested min are invited to write to Mrs. F. C. McMu Secretary, Reston, Man.

SANDFORD - ZEPHYR (Ontario) 3-point ch York Presbytery, 45 miles north-east of Tor minister required July 1st, 1961. Furnished m Address inquiries to Gordon Risebrough, Secre Pastoral Relations Committee, R.R. 1, Uxbridge,

STRAFFORDVILLE, Ontario, United Churc point charge; modern Parsonage, vacant 30th, 1961. 3 points on highway. Salary transportation above minimum. Apply Hugh F Recording Secretary, Box 62, Vienna, Ontario.

PULPIT VACANCIES—Continued

NTON (Ont.) vacancy July 1st, present nister retiring. Three-point charge, 7-room arsonage. Interested ministers contact Joe Secretary Pastoral Relations Committee, n.

NTO, Ontario—St. Stephen's United Church pit vacant June 30th, 1961, minister retiring. ed ministers please write E. J. Stone, Apt. 2, ueen St. E., Toronto 8.

TON (Ont.)—Grace United Church, one-nt charge, will have vacancy June 30th. rnished modern brick manse. Salary well inimum. Plans under way for construction C.E. building. Apply to H. R. Armstrong, y, Pastoral Relations Committee, 8 Johnson ddleton Park, Trenton, Ont.

KERTON, Ontario, Bruce Presbytery — St. ul's Church pulpit vacant May 1st, 1961. furnished parsonage. Interested ministers write C. W. Thompson, Secretary Pastoral s Committee, Box 185, Walkerton, Ont.

DVILLE, Ontario (Lindsay Presbytery) ited Church vacant June 30th, 1961. Three-harge, paved roads. Comfortable manse, School two blocks, High School bus at door. ed ministers please contact S. N. Kelsey, Woodville, Secretary Pastoral Relations tee.

PULPIT SUPPLY WANTED

IT Supply required for July or August. lpit exchange in southern Ontario given ace. Rev. B. W. Ball, St. George's, Bermuda.

PULPIT SUPPLY AVAILABLE

STER doing post-graduate work at Queen's iversity willing to take pastorate near King-r one year beginning May '61. Apply Box HE UNITED CHURCH OBSERVER, Toronto.

CHOIR PERSONNEL

NIST and Choir Director required for Cam-dge St. United Church, Lindsay, Ontario. anual Casavant Organ with Schulmerich Senior choir—40 voices; Junior choir—35 Good opportunities in community for teach-vate pupils. Possible openings for teaching ols in area. Post to be filled mid-summer. stating qualifications, references, salary d, to Mr. E. J. Williams, 38 Kent St. W., , Ontario.

NIST-CHOIRMASTER required, Beaverton ited Church—Senior—Junior Choirs. Morning choir practice, Sunday evening. Write McMillan, Chairman Music Committee, on, Ont.

TED—Organist and choir director by First sbyterian Church, New Glasgow, N.S. Three Junior, Intermediate and Senior; 3-manual Organ, new Casavant console. Opportunity ching voice, piano and theory. Salary 00 per annum. Apply, stating experience, to an Music Committee, 139 Willow Avenue, lasgow, N.S.

ASSOCIATE MINISTER

SON United Church, Vancouver, B.C., uires the services of an associate minister t Christian Education, share in pulpit work iting. Young man with experience in Chris-ucation preferred. Interested ministers please Mr. Lloyd Magar, 7138 Marguerite St., ver 14, B.C.

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10. ARTICLES WANTED

UNITED Church, Fort St. James, British Columbia, just being constructed, would greatly appreciate any church furniture or materials such as pews, chairs, collection plates, and clothing for W.A. Sales. Mrs. D. M. Blackburn, Box 156, Fort St. James, B.C.

USED Choir Gowns are needed by financially restricted church. Response to this ad would be appreciated. Please contact Mrs. Roy Stinson, Bell's Corners, Ont.

11. RESORTS, TOURIST ACCOMMODATION

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A QUIET, secluded, family type vacation camp, in the North Bay district. Fully equipped housekeeping cottages, Hydro, Gas. Cottages for from one to ten persons. Safe sandy beach. Dock fishing, lake fishing, stream fishing. Reservations—Box 102, North Bay, Ontario.

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COTTAGES for Rent—Georgian Bay—at Victoria Harbour near Midland—safe sandy beach—boats —good fishing — all conveniences. Information on request. Apply Rev. G. Eagle, 1511 Lori Avenue, Sarnia, Ont.

GLENROY LODGE—Come via Haliburton "Scenic 35" Highway to Hall's Lake. Ideal for a family vacation. Recreation or relaxation for all. Meals and accommodation are the finest. Group retreats arranged for June and September. The Bursey's, R. R. 2, Minden, Ontario.

LAKEVIEW HOUSE, Jackson's Point, Ontario—on beautiful Lake Simcoe — 48 miles from Toronto. You can enjoy a family vacation or week-end. Available for groups May, June, September. Golf, Bowling, Swimming. Church, theatre, museum in close proximity. Gray Coach Lines buses stop at the front gate.

MANITOULIN Island — Cottage available, June, September (for pre-school families), July. Sand beach, fishing, restful, screened, glassed porch, hydro, reasonable. Pulpit supply, lay or ministerial. Rev. Ewart Madden, Georgetown, Ontario.

11. RESORTS—Continued

PLANNING your holiday? Motel Greenacres on Clear Lake north of Huntsville offers the relaxation and recreation you'll enjoy. Housekeeping cottages, with all conveniences and necessities, or modern guest rooms and lovely dining-room are available. Phone CL 1-8978 or write J. J. Dutz, 15 George St., Mimico, or Novar, Ontario, after May 1st.

QUIET, homey atmosphere, by Lake Couchiching. Boating, safe bathing, large airy rooms, housekeeping if desired; four doors from Champlain Park. Rates: day, week or longer, reduced to June 20th and after September 1st. E. McKean, 258 Bay St., Orillia, Ontario. Phone F.A. 5-5863.

12. GUEST HOMES

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13. REST HOMES

AROUND THE CLOCK
Nursing Care
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15. FOR RENT

TWO cottages on the lake at Grimsby, Ontario. All conveniences—ideal for family—good swimming, boating, fishing and water skiing. Quiet surroundings. H. W. Harvey, 260 Exhibition St., Guelph, Ontario.

16. PROPERTY FOR SALE

COTTAGE on beautiful Lake Lenore, two miles gravel road off paved highway, seven miles to Pigeon River, 35 miles to Fort William, Ontario. Cabin on two acre lot, 243 foot frontage, $1,200. Rev. Alex Rapson, 280 Hamilton Road, London, Ontario.

FURNISHED cottage on pine and birch point on beautiful lake in Muskoka. Four bedrooms, stone fireplace, screened verandah in good condition. Priced for quick sale. Box 652, Alliston, Ontario.

20. ACCOMMODATION AVAILABLE

FURNISHED summer cottage, Kennisis Lake. Three bedrooms. All conveniences. Commands excellent view of large lake. Good boating and fishing. Small beach. Summer church services. Box 15, Little Britain, Ontario.

UNITED Church Training School—June 1st to August 31st (Approx.) near University and main street car lines. Write 77 Charles Street West, Toronto 5, Ontario.

24. PERSONAL

HEARING improved for many who have used Leonard's Invisible Ear Drums. $10.00 complete kit, or ask for free information and testimonials from many who have been helped. A. O. Leonard Company, Dept. F, Box 306, Station F, Toronto 5.

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MAKER of Church Cabinets, Lecterns, Baptismal Fonts, Communion Tables, Collection Plates, Flower Pedestals, etc. Robert M. Dickerson, 133 Avon Avenue, Toronto 9. Inquiries solicited. RO. 9-7185.

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YOUR Church Group may easily qualify for a large 84-cup Electric Urn for your kitchen. RAWLEIGH COMPANY LTD., 4005 Richelieu Street, Montreal, Quebec, or Gunnell and Henry Streets, Winnipeg, Man.

NOTE OF THANKS

Mrs. Geo. F. Driver and family wish to express their sincere and heartfelt thanks to their many friends who so kindly sent messages of sympathy during their recent sad bereavement.

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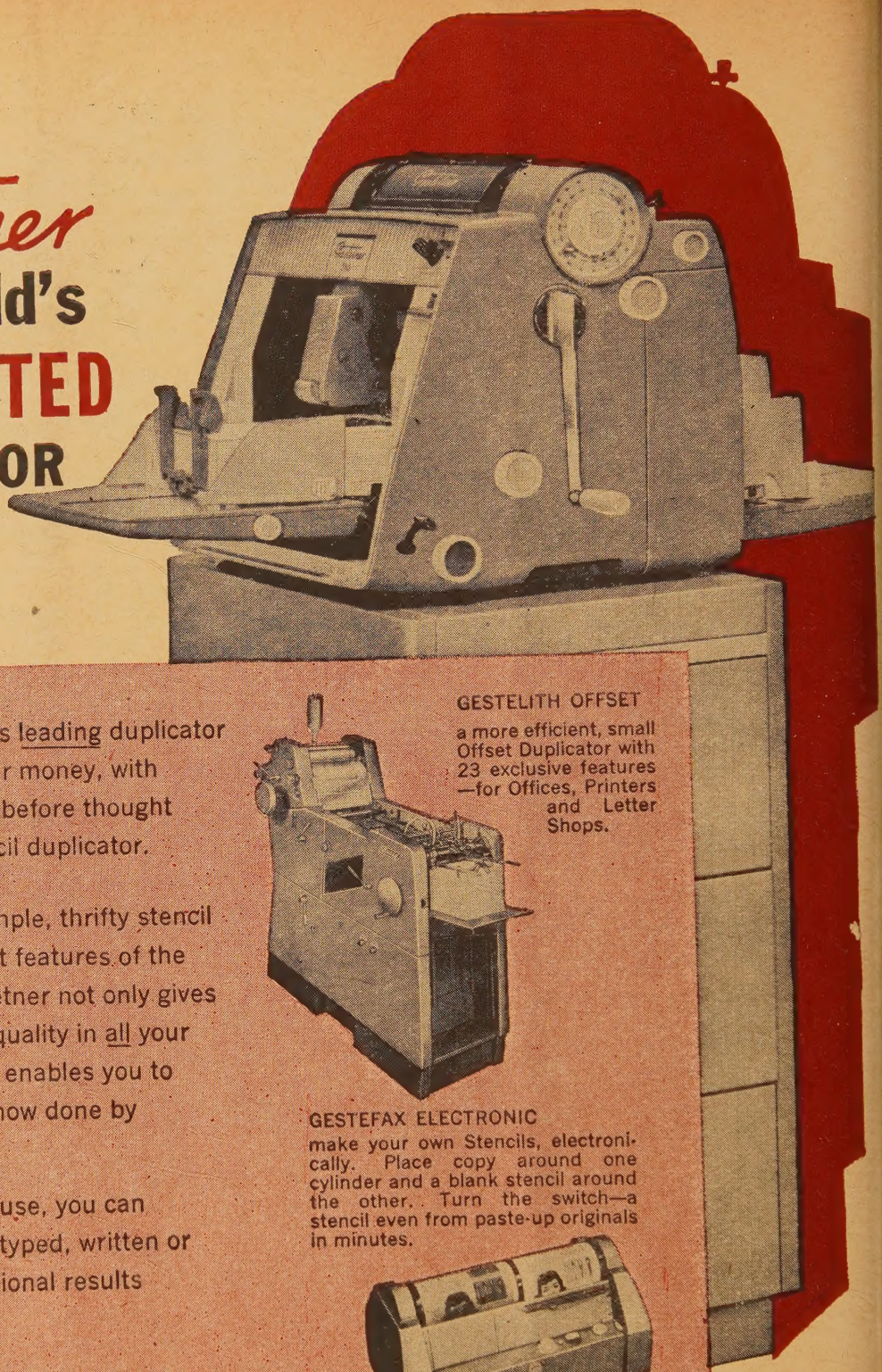

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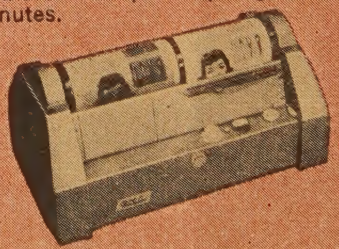

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